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RELIGIOUS COMMUNICATIONS.

THE LIVES OF JAMES AND JOHN, THE APOSTLES.

James and John were sons of Zebidee, and inhabitants of Bethsaida; they were also the friends of Simon and Andrew, and partners in their fishery. By their mother Mary, surnamed Salome, they are supposed to have been related to our Lord; a distinction which can confer no additional dignity on men who were avowed by him as his chosen Apostles. A tradition, on which the gospel throws no light, reports the younger brother John to have been that other disciple of the Baptists, who, together with Andrew, upon his testimony, followed Jesus, and was satisfied with the credentials of the lowly Messiah. John's connection with Andrew inclines us to think that all these friends were of the same school, and renders, therefore, this tradition less improbable.

The sons of Zebidee were called to be Disciples of our Lord at the same time with the sons of Jonah. With them they were witnesses of the miraculous draught of fishes, and from that time forsook their ordinary occupation, that they might learn of Jesus to be *fishers of men;* and when the Apostles were chosen, they were next in nomination to Simon Peter. With that great man they were the depositories of those secrets, and the witnesses of those private transactions of our Saviour's life, which were not confided to his other Apostles; such as the re-animation of the daughter of Jairus, the exhibition of the glories of Emanuel on Mount Tabor, and the sorrows he experienced in Gethsemane. Like Peter, they also received from the Lord, a new and illustrious name, that of Boanerges, or Sons of Thunder. An appellation probably descriptive not so much of their constitutional fire and vehemence, as of the undaunted courage and zeal of their ministry, and the energy of their eloquence, which, like the bolt of heaven, should flash conviction on the darkest minds, penetrate the most obdurate hearts, and bear down all opposition before it.

The first incident in which St. John is brought forward to particular notice is the following. John said, *Master, we saw one casting out devils in thy name, and he followeth not us, and we forbad him, because he followed not us.* But Jesus said, *Forbid him not, for there is no man shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us, is on our part.* It is here acknowledged, that the person in question cast out devils in the name of Jesus, thereby glorifying the Redeemer, as the gracious source of the power he exercised. What offended the Apostles seems to have been, that this worker of miracles acted under no public commission from Jesus, and tended by his successful labours to depreciate the high powers delegated to themselves: in a word, this well meaning man was guilty of irregularity. We say, well meaning man, for otherwise, his conduct would have been equally liable to reprehension with that of the sons of Scæva. (See Acts xix. 16.) But what excited the indignation of the Apostles was tolerated and excused by the expansive wisdom of their Lord: nay, it could only have been through his cooperation that the miracle was at all effected. The ejection of devils, in the name of Jesus, plainly evinced the finger of God, since Christ himself shews the absurdity of supposing that Satan will be an agent in subverting his own kingdom. How much more strongly will this reasoning apply to

the conversion of sinners! We learn from our Saviour's reply, that no man thus assisted by him will lightly vilify the power by which he is supported. God, who is amenable to none, is best able to estimate the good and the evil resulting from irregular ministrations; and it may be his pleasure at times to countenance them, in order to reprove the negligence and wake the zeal of any of his churches. He teaches us to judge of principles by their great, obvious, and immediate consequences. Upon the whole, therefore, if the milder methods of argument and persuasion fail to reclaim irregular men, we are bound neither to persecute their persons, to stab their characters, nor to anathematize their souls. While we lament the evils which do, or may arise from their irregularity, and endeavour by every *Christian* means to obviate them; we are taught to honour their good will, their zeal and labours, and to bid them God speed, *so far as they follow Christ.*

The next act of the brother Apostles is a more direct and open avowal of their worldly and ambitious views, than is recorded of the rest. Salome came to Jesus with her sons, *worshipping him, and requesting that they might sit, the one on his right hand and the other on his left, in his kingdom.* To this Jesus answered, *Ye know not what ye ask. Are ye able to drink of my cup and to be baptized with my baptism?* Prompted by love and fired with ambition, they answered boldly, *We are able*—we are ready to share thy fortunes. Our Saviour, through this dark cloud of ambition, perceiving the integrity of their hearts, replied; *ye shall drink, indeed, of my cup, and be baptized with my baptism; but to sit on my right hand and on my left is not mine to give* by partial favour, and much less to those who are actuated by the motives ye now betray; *but it shall be given to them,* for whom, in the perfect harmony of grace and justice, wisdom and holiness, *it is prepared of my Father.* If to drink of the Saviour's cup, and to be baptized with his baptism, be the path appointed to the honours of his kingdom; what sincere Christian will decline them? Our's, in that case, be the cross and reproach on earth! our's the fellowship of the man of sorrows! In any and in every way may we be conformed to Christ, so that we may have a name in his kingdom, and behold his glory!

In our Lord's last journey to Jerusalem, as he passed through a village of the Samaritans, their national hatred to the Jews betrayed itself, by refusing to Jesus and his Apostles, the common refreshment due to the weary traveller. Stung by the indignity offered to their Lord by these Samaritans, against whom, as schismatics, they probably gloried in indulging the most violent resentment; the sons of Zebidee said, *Lord, wilt thou that we should command fire from heaven to consume them, as did Elias?* But Jesus answered, *Ye know not what manner of spirit ye are of. The Son of man is not come to destroy men's lives, but to save them.* Let not this violence be deemed characteristic of these Apostles; but let us at least learn from it to beware of cherishing unhallowed tempers, and holding proud and threatening language, under the specious veil of love to Christ, and zeal for his glory. We turn with disgust from the execrations of the profane; but when good men, and even ministers of the Gospel of Peace, launch vindictive anathemas from the pulpit and the press in the name of the Lord, we are filled with fear and grief. O that before they endeavour to excite the flame of persecuting zeal, they would so far curb their spirits as to inquire with the sons of Zebidee, into the pleasure of him whom they profess to serve.

When our Saviour was apprehended, James and John forsook him and fled, like the rest of the Apostles; but John soon returning, followed him to the palace of the High Priest; probably attended him to the judgment hall of Pilate; and took his post near the cross of his expiring master. In that dreadful moment, when our Lord was enduring for our sakes the extremity of suffering, John received an affecting testimony of his peculiar love; for looking on his mother and the disciple

whom he loved, (whose kind arm, perhaps, sustained the venerable woman, while a sword, as good old Simeon had prophesied, was piercing through her soul) he said, *Woman, behold thy son!* and to the disciple, *Behold thy mother! and from that hour, that disciple took her to his own home.* No comment can impress the heart which is insensible to the force and beauty of the text.

On the morning of the resurrection, John, first of all the Apostles, reached the grave of his Lord; and there it is remarked to his honour, that on viewing the evidences of Christ's resurrection, while Peter reasoned, John believed. On the banks of Gennesareth, in the person of a venerable stranger, he was the first to recognize his Lord. On that occasion our Saviour used an expression which was construed by the Apostles in such a manner as might have injured a mind less pure than that of St. John; for they appear to have conceived the idea that he should not die; an idea which, at the time St. John wrote his Gospel, had probably gained ground in the Church from his advanced age, but which he evidently discourages; observing, that Jesus did not say, *he shall not die, but if I will that he tarry till I come, what is that to thee?*

After the day of Pentecost we find the beloved John always associated with Peter in every important transaction: they stand conspicuous in the front of that immortal phalanx, which conquered the world, and taught us to conquer it; the first brave confessors and joyful prisoners of the Pacificator and Liberator of mankind. Did they formerly contend for worldly pre-eminence? A baptism of fire has pointed out to them the pursuit of nobler dignities, to be attained by nobler means. Neither wealth nor honour were now the objects of their ambition, but the glory of their God and Saviour: and corresponding fears, hopes, and affections united them, and shall for ever unite all who are actuated by the same motives, though it may be with some intervening clouds of occasional misconstruction; in bonds of amity, which neither life nor death shall sever.

From St. John we now return to the martyrdom of his elder brother, styled by the Church, James the Great; to distinguish him from another Apostle of the same name, called James the Less, the son of Alpheus, and the brother of our Lord. Ten years were now elapsed from Pentecost, and yet the Scriptures record no transaction of James, nor of any of the Apostles except Peter and John; yet were they all of the same spirit, and mighty in their conversation and ministry. The conduct of St. James in particular was, no doubt, consonant to the name of Boanerges, and such as justified the peculiar honour shewn him by our Lord; but probably the sphere of his labours was confined to Jerusalem, and to occasional visits to the rising churches of Judea, Samaria, and Galilee. From the sword of Herod Agrippa first striking at him, we may infer his authority in the Church, and the efficacy of his testimony among the people. St. Luke records his martyrdom without detailing any circumstances of it, or adding one remark to throw light upon his character, or as the eulogy of his virtues. Why was so great an Apostle as St. James taken away in the prime of life, in the midst of his successful labours? and why are the particulars of his life and labours unrecorded? God knoweth, though we know not. Incapable as we are of reconciling apparent difficulties, we may rest assured, that the works of nature and the dispensations of Providence, proceeding from the grand source of wisdom and order, have all a fitness and harmony which escape our limited faculties. Hereafter what we deem a blemish will appear a beauty; and we shall learn to adore what now we question. Some noble blood might be wanting to witness to the infidelity of the world, and to invigorate the zeal of the Church. And what victim could have been selected more proper, than he who had declared his readiness to be baptized with the baptism of his Lord; or what blood more precious than that of this Son of Thunder? His life and labours, unrecorded on earth, are emblazoned in the annals of eternity, and shall be hereafter published to an assembled world.

After the martyrdom of his brother, St. John is thought to have continued in Judea, until about the fifteenth year after the death of our Lord; discharging every office of filial duty to the pious mother of Jesus until she was admitted to the glorious presence of her Son and Saviour. By her decease being free to discharge his apostolic office to the world at large, he appears to have quitted Jerusalem, and to have entered on the work of converting the Gentiles to the faith of Christ. Where first he exercised his office is not recorded; but after the death of St. Paul, who first planted the Gospel in those parts, we are authorized to say that he was much conversant in the Lesser Asia. The churches of Smyrna, Pergamos, Thyatira, Sardis, and Philadelphia, are said to have been planted by him. These cities, with the addition of Ephesus and Laodicea, were the most flourishing of the Asiatic churches; and from the circumstance of the seven epistles in the Revelations being addressed to them, we may conclude that they stood in a peculiar relation to St. John. From Ephesus, as a central situation, St. John is said, for many years, to have exercised his ministry with indefatigable labour and great success in various parts of the East and West.

In the reign of the Emperor Domitian, long after Peter, Paul, and most, if not all, of the Apostles had rested from their labours; he was sent a prisoner to Rome, as a subverter of the religion of the empire, and an assertor of atheism. By the command of that barbarous prince he is said to have been thrown into a cauldron of boiling oil, from whence the Lord delivered him uninjured. The truth of this miracle we neither affirm nor deny, referring the curious reader to the disquisitions of the learned upon the subject. It is, however, uncontroverted, that Domitian banished this Apostle to the Isle of Patmos; where he received from our Lord those Revelations which close the testimony of Jesus and the canon of Scripture.

A few years after his exile, Nerva, recalled the persecuting edicts of his predecessor, and St. John was permitted to return to the service of the Asiatic churches. Jerusalem was now rased from its foundation, after having shed much Christian blood, especially that of two Apostles, James the Great, and James the Less the brother of our Lord. Nothing more could be done for the beloved city, and for that once favoured, but now rejected, nation. In Rome Christ had been fully preached by St. Peter and St. Paul, and glorified by their faithfulness unto death. St. John also had borne his testimony there. The divine wisdom is therefore seen in reserving to the Asiatic churches, a station from which his peaceful ministry might, with most advantage, be extended on every side, as the necessities of the Church should require; the lengthened labours of this only surviving Apostle. In this blessed service he continued, until full of years labours and every good work, the weakness of nature put a period to his life, in the midst of his Christian friends, and in the ninety-eighth year of his age. Eusebius tells us that his remains were interred at Ephesus.

The character of this holy man is delineated, and his eulogy given us by the Holy Spirit, in one emphatic line: He was THE DISCIPLE WHOM JESUS LOVED. What can man or angel say more of human character? and St. John himself seems to have valued this distinction above all others, and to have dwelt upon it with honest delight. He mentions it thrice, with complacency, in the close of his gospel; and while he declines the subscription of his name, to give authenticity to his testimony, he concludes, *This is the Disciple which testifieth and wrote these things; and we know that his testimony is true.* Heavenly charity, in other words, the love of God in Christ; which purifies the heart, and binds all the affections to truth, purity, and peace; which clears, expands, and invigorates the understanding; tranquillizes the mind; gladdens the spirit; softens the manners; humbles the soul beneath the meanness of pride, and exalts it beyond the littleness of created enjoyment; which gives meekness to wisdom, and temperance to zeal; the darling attribute by which Jehovah chooses to be known; the generous principle by

which he requires to be served; seems to have formed the basis of St. John's temper, breathes through all his writings, and gives him those gentler shades of character, in which he appears peculiarly to resemble his divine master.

Every honour of the Church was accumulated on his favoured head. He alone united the characters of Evangelist, Prophet, and Apostle; and in each he maintains a pre-eminence which marks the beloved disciple. The divinity of Jesus, the doctrines of atonement and regeneration, union and fellowship with the Saviour, the work and offices of the spirit, the deepest and most energetic truths of Religion, are displayed in his Gospel with peculiar felicity. A richer vein of piety, and a sublimer spirit, seems to characterize it. The simplicity of his diction, the sublimity of his thoughts, and the temperate wisdom of his mind, prove him to have been formed upon the strictest model of his Lord.

The character of St. John's Epistle is nearly similar to that of his Gospel. The divinity of Jesus, and fellowship with Father and Son; the faith which triumphs over the world; the love of God and man, evidencing itself in the genuine fruits of a holy and beneficent life; and the anointing of the Holy Spirit; are the important subjects of which he treats. His Revelations, which carry us beyond the limits of humanity and the end of time, in a succession of illustious prophecies, clothed in the boldest and most splendid imagery; exhibit him as the greatest as well as the last of the prophets. His extensive age seems to have given him a double Apostleship: and as Jesus had before intrusted to his care his venerable mother, so to the same beloved disciple, in a peculiar manner, *he appears to have committed the Church purchased with his blood.*

To the Editor of the Christian Observer.

With the view of cherishing the dispositions and exemplifying the qualifications necessary for those who undertake the arduous service of Missionaries, I send for your insertion a few further particulars respecting the late Reverend C. F. Swartz, in addition to the interesting account of his death, extracted in your Second Number, from the Report of the Society for Promoting Christian Knowledge. That Society has, indeed, conferred a singular favour upon their subscribers, and upon the Christian world at large, by giving, in detail, a narrative of the dying behaviour of this truly apostolic man, written in a strain of pathetic simplicity and unaffected piety.

Mr. Swartz was born in Germany, in the year 1726. On the 17th of July, 1750, he arrived at Madras, at the age of twenty-four, to preach "to the Gentiles" of Indostan "the unsearchable riches of Christ." That he might be more extensively useful, he made himself master of four different languages. His labours were various and immense. He preached much, very often several times in a day. He frequently visited the different Churches planted on the southeast coast of India. He instructed the schools of the Malabar children. He visited the sick; and he was often employed in secular transactions of a difficult and confidential nature for the government and for individuals.* Even in his sixty-eighth year, when on a visit to the Churches of Cuddalore and Negapatnam, he commonly preached three times every day, in English, Portuguese, and Malabar. In this "labour of love" he was actuated by the purest motives. Salvation by grace, through the atonement of Christ, embraced by faith, and evidenced by a life of holiness and devotedness to God, was the theme on which he dwelt with peculiar pleasure, energy, and effect. He was himself a shining example of primitive Christianity, and might justly have said, "Be ye followers of me as I am of Christ." So established was his character for integrity, that he was honoured with the confidence, not only of the Europeans within his extensive sphere, but also of the native princes and their subjects. When Tanjore was besieged, and the garri-

* See the Society's Report for 1795, and the testimony of the Marquis Cornwallis, p. 114.

son perishing with hunger, and when the Rajah solicited and promised in vain; Mr. Swartz, by merely giving his own personal promise of payment to the country people, prevailed on them to bring in corn by night, and thus saved that important fortress. The late Rajah of Tanjore, though a heathen, frequently consulted Mr. Swartz on affairs of magnitude, and also committed to the care of Mr. Swartz his adopted son, the present Rajah; a young Prince who favours the Christians in consequence of the impressions made upon his mind by his revered guardian.

The labours of Mr. Swartz were not confined to the instruction and conversion of the Hindoos; but with equal earnestness and fidelity he exhorted nominal Christians, whenever they came in his way; English, Portuguese, and German; to "repentance towards God, and faith in our Lord Jesus Christ," in order to forgiveness and salvation. After near half a century of uninterrupted and excessive labours and self-denial in the service of Christ, I find him, in a series of confidential letters, which are now before me, exulting, at the close of his days, in the prospect of a happy eternity; not building, however, his hope of acceptance with God upon his own labours and merits; but on the undeserved grace of God, and the meritorious sacrifice of his beloved Son.

It must afford sincere gratification to the Christian, that whilst adventurers will cheerfully expose themselves to the multiplied dangers of distant voyages and unhealthy climates in pursuit of gain—

——— quem "neque fervidus æstus
Demoveat lucro, neque hyems, ignis, mare, ferrum—
Nil obstet," *sibi;* "dum ne sit" *se* "ditior alter:"—

Men are not wanting, who are ready "to forsake all," and freely and voluntarily to encounter as great dangers and greater hardships, for Christ's sake and the Gospels.

It is a great consolation that, whilst the conduct of many Europeans might induce the Gentoos to suspect that the God whom Christians worship is Mammon, a Swartz has been raised up there, the excellence and lustre of whose Christian character and conduct have subdued prejudice, and enforced conviction; have filled the people with love, the Bramins with admiration, and the Rajah with reverence.

I am, &c.

PHILOCHRISTOS.

To the Editor of the Christian Observer.

SIR,

HAVING mentioned some instances which I had not before seen noticed, of Scripture history receiving confirmation and illustration from ancient remains and modern travels, I beg leave to add some further observations on the same subject.

The word Tattoo, and the custom of tattooing among many rude tribes or nations of the East, is certainly coeval with the Hebrew Scriptures. The word itself is Hebrew, and occurs in Ezekiel, chap. ix. ver. 4, both as a verb and a noun, which we translate, "Set a mark upon the foreheads of the men that sigh:" but Grotious on the place, renders it, "Et signa Thau, &c. not," says he, "any sign or mark, but the letter Thau is understood here by the Chaldee interpreter: and the letter T, he observes from Jerome, in his commentary on this place, according to the more ancient method of writing among the Hebrews and Samaritans, was of the form of a cross." Isaiah has a reference to a similar practice to that of tattooing, chap. xlix. ver. 16, "I have *graven* thee in the palms of my hands; thy walls are continually before me." Parkhurst observes on the word here used by the Prophet (חק) that it is an allusion to the eastern custom of tracing out sketches on the hand, and then rubbing them with the powder of henna, or cyssus, and thereby making marks perpetual.—See Michaelis on Lowth Prælection. p. 399; and Russel's Aleppo, p. 103, 4. But what I wish chiefly to observe is, that the word expressive of this custom being strictly Hebrew, and as such used by Ezekiel, gives

room for conjecture,* that the eastern isles, cut off from the rest of the world, may originally have been peopled by Jews of the first dispersion; and consequently, this shews the high antiquity of the Hebrew Scriptures, which, indeed, seems further probable from what is observed in Cook's Voyages, that what the people of Otaheite preserved with sacred care, and called "the House of God," exactly corresponded with the description of the "Ark of the Covenant," in the first temple.

It is very observable in the History of the Pelew Islands, by Wilson, that there were no traces of idolatry among them; their manners were mild and humane, and their king had on his breast (as appears in the print) a St. Andrew's cross tattooed. As Christianity reached Indostan very early, and the Portuguese found some traces of it in Ceylon, it is not improbable it may, in a very early age, have reached the Pelew Islands, and some vestiges remain of its principles, though its doctrines may have been lost.

To revert to Jewish antiquities—Broderick, who travelled into Italy half a century ago, has observed, that those ornaments of the temple of Jerusalem, which Titus brought from thence to Rome, the Table of Shew Bread, and the Golden Candlesticks, remain figured on the inside of Titus's triumphal arch; and that no other coeval representation of them exists. As they exactly correspond to the description in the books of Moses, by which they were ordered to be framed, they so far corroborate that history. These spoils of the Jewish temple were deposited in a magnificent temple built by Vespasian, and dedicated to Peace, immediately after the taking of Jerusalem. This Temple of Peace was destroyed by lightning in the reign of Commodus. Much of the Jewish treasure escaped the conflagration; yet it was doomed to another species of destruction. Genseric, the Vandal, carried it off; but the ship in which the greater part of it was embarked perished on the coast of Africa. A similar fate attended the French ship, l'Orient, at the battle of the Nile; where that ship, loaded with the spoils of Italian churches, perished. Herodotus relates, that it was written on Sennacherib's tomb,

Εις εμε τις οραων ευσεβης εστω.

The fate of sacrilege teaches this lesson, but it is not remembered. It were to be wished, Sir, that some person of leisure, who has books for the purpose, would give a connected view of the history and tradition of the nations of the East, as far as they relate to Scripture history and facts; beginning with the Exodus from Egypt, and ending where Sir William Jones and Mr. Maurice have ended their valuable labours, thus forming a chain of historical and heathen evidence.

The passage through the Red Sea by the Israelties, and their miraculous escape from the host of Pharaoh which was drowned, has been preserved in the tradition of the natives of the very coast, from the time of Diodorus to Mr. Bruce. Thevenot describes the rock out of which Moses brought water, as retaining the worn out vestiges of the stream, now no longer running. Le Brun observes the entire destruction of Capernaum, as threatened by our Lord; while Tiberias, and other villages of the Lake, have existence. That Capernaum should be brought down to hell, so ruined as to become invisible, is so truly fulfilled, that Le Brun assures us, "*etiam perire ruinæ.*" The Seven Churches of Asia should not be forgotten, and all these with an abridged view of Sir William Jones and Maurice, would afford evidence in an unbroken geographical line.

NORTH RIDING CLERGYMAN.

P. S. Ezekiel xxi. 27. which is badly rendered in the text, but better in the margin, may be beautifully illustrated from the turbans of antiquity. Those of independent sovereigns (even to this day in Persia, see a copy of one in Chardin's Travels) had their apex upright; *inferior and subordinate* princes wore theirs *bent backwards*. To this the prophecy refers, declaring that the crown of Judea should thenceforward be de-

* We think a very doubtful conjecture.—*Editors.*

pendent and subordinate, as it was under the Persians, Greeks, and Romans.— As the text stands, the prophecy would not be true in our translation. Montfaucon exhibits several turbans or caps bent backward. Judea was *subordinate* to those powers, but not *overthrown*, till he (Messiah) came, whose right it was, which is also a completion of Micah, v. 2, 3.

For the Christian Observer.

THOUGHTS ON THE SABBATH.

When we take up the Bible with the view of ascertaining its true meaning, and the extent of our duty; we ought to consider that God speaks to us as intelligent creatures, who are bound to make the best use of our understanding for the discovery of his will. We must not presume to limit the Almighty as to the manner in which he shall make known his will to us: in whatever way this is done, we are called to implicit obedience.

Express command is not the only method by which our great Creator and Governor has pointed out our duty; he has also revealed his will by symbols, by prophetic and somewhat obscure declarations, by significant actions of men divinely inspired, and by parables; and in these the obscurity we sometimes meet with may be designed to excite us to diligent inquiries after the will of God, and to be a test of our humility and sincerity.

Under the impression of these considerations, let us inquire, whether it be not the will of God that mankind, in all ages, should dedicate one day in seven to the more immediate worship of the Almighty, and other religious exercises; subject to certain limitations which the Bible has pointed out, and which our present condition in this world has rendered necessary.

If, in our researches, we should meet with some passages of Scripture, which at first sight appear contradictory; let us apply the following rules of interpretation.

1. Let us endeavour to find out some sense in which the apparently contradictory passages will agree, without doing violence to the expressions on either side.

2. Let us interpret obscure passages by those which are plain; instead of forcing the plain passages to bend to those which are obscure.

3. Let us, in all doubtful cases, choose that side which is practically the most safe, and agreeable to the general tenor of Scripture.

I shall consider the nature and extent of the command to sanctify the Sabbath, as it stood before the promulgation of the law on Mount Sinai; as it was explained and enforced during the Jewish dispensation; and as it continues obligatory upon the disciples of Christ to the end of the world.

The first intimation respecting the Sabbath is given in the second chapter of the Book of Genesis. This is a very important passage of Scripture, and deserves our most serious attention, both as it respects the meaning of the words, and the period at which they were delivered. The second verse informs us what the Almighty did with regard to his own work. *And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.* The third verse proceeds to state, *And God blessed the seventh day and sanctified it;* that is, he set it apart for holy purposes; for such is the meaning of the word *sanctified* in the Old Testament, when applied to inanimate things, or to persons with relation to any office or function. Thus the priests, the tabernacle, and all its furniture, were said to be sanctified, when they were set apart for the service of God. In no other sense can the word *sanctified* be understood with relation to the seventh day, without forsaking the scriptural meaning of the term, and falling into absurdity.

This command, to set apart the seventh day for sacred purposes, was given to man in his primæval purity. Being created upright, he loved the Lord his God with all his heart, and mind, and soul, and strength. The labours of each day, in this happy state of mind, would be dedicated to God's service. There was no need of a day of sacred rest to withdraw the mind from the carnal eagerness of worldly pursuits, or to recruit the body from oppressive labour. Man now enjoyed perpetual

communion with God. His labour was light. *The Lord God took the man, and put him into the garden of Eden, to dress it and to keep it.* (*Ib.* v. 15.) Thorns and thistles had not yet sprung up to create the necessity of laborious exertions.—For *out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food.* (v. 9.) The earth had not yet received the curse which caused man to *eat bread in the sweat of his face.*

If in this state the sacred rest of a seventh day was ordained by infinite wisdom, in what period of time can it become unnecessary to fallen man? Shall the consecration of a seventh day for the cultivation of our minds blinded by sin, and distracted by corrupt affections, be thought needless; when it was appointed to man in innocence and perfect holiness? Shall the mercies of creation require a frequently returning day for their celebration; and shall not those of redemption, in addition, call for an equal attention? In short, when we compare the state of fallen man with that of our first parents, during whose original purity this command was given, we shall find a variety of considerations urging upon him the superior necessity of sanctifying a seventh day.

Besides, a general command thus given to the representatives of the whole species, must continue in force for ever; unless it be abrogated by the same authority by which it was enacted.

Whether there be any passages in Scripture which abrogate the law of a Sabbath, with a clearness equal to that with which it was enacted, will be the subject of our future consideration.

The observance of a Sabbath cannot be opposed with reason, unless it shall appear that there is a clear abrogation of this command. It cannot be said with decency, that the neglect of the Sabbath is a more spiritual service to God than the observance of it.

To attach any ideas of superstition to the observance of a Sabbath would scarcely fall short of blasphemy against the Almighty, whose wisdom made such an appointment before sin had entered into the world.

It is the duty of man at all times, and in every period of the world, to love God with all his heart, and mind, and soul, and strength; but particular exercises and proofs of this love may be enjoined at different periods. The worship of God, however, is required by a permanent obligation; and the exercise of this worship, especially when it is social, requires a cessation from other employments; and seasons appropriated to itself. Is it not then in the highest degree improbable, that man, when employed in the innocent labour of cultivating the garden of Eden, should be required to withdraw, during a seventh portion of his time, from this pleasing employment, to exercise himself in one still more pleasing to a holy soul; yet that we, who find it so difficult to abstract our minds from the too eager pursuits of worldly things, should be left to follow our own ways on the day originally set apart for the solemn services of religion? Such a supposition I cannot help thinking to be highly improbable, whether I consider the sanctification of the Sabbath in the light of a duty, or a privilege.

In whatever point of view we contemplate it, the Sabbath was instituted when mankind stood the least in need of that institution. Was the Sabbath designed to be a day of rest? It was instituted when the labour of our first parents was merely to keep and dress the garden of Eden. Was it designed to be a season of instruction? The law of God was then written upon the heart of man. He was made after the image of God in righteousness and true holiness. Was it designed to call off the mind from the anxiety of worldly cares? Our first parents had nothing to distract their minds: they saw God in all his works: they walked in innocence, and were not ashamed. Was it a day appointed for more immediate communion with God, in the exercises of holy worship? The pious pair enjoyed a perpetual communion with God: they approached him without fear, and served him with the profoundest reverence.

Can we then imagine, that an institution appointed when there was the least possible need for it, should be set aside when every circumstance in the situation of mankind loudly calls for such an institution? How greatly do the inces-

sant toils of many require a day of rest! What a powerful tendency have the anxious cares of life to shut out the due consideration of the world to come! The ignorance of many, especially of the lower classes of mankind, requires that time for instruction which no other day, except the Sabbath, will afford; and without stated periods for the public worship of God, the very idea of religion would vanish out of the world.

These considerations forcibly impress my mind with the persuasion, that the sanctification of a Seventh day, that is, the setting it apart for holy purposes, was an appointment of God, and is of perpetual obligation. W. H.

For the Christian Observer.

HORÆ VECTENSES.

The Papers under this title will principally (though not exclusively) consist of Essays and Remarks on the Reformation; with some Account of the Lives, Writings, and Sentiments, of the earliest Divines of the English Protestant Church

No. I.

NEXT to the study of the Holy Scriptures there is hardly any investigation of a more important nature than that of the lives and writings of the principal Reformers of our Church; and to the English Protestant, there is no period of ecclesiastical history so interesting to his feelings, and which calls forth such lively effusions of gratitude, as that wherein our forefathers emancipated the Church of Christ from the spiritual tyranny under which she had groaned for so many ages. If we would form any adequate idea of that gross mass of darkness, superstition, and error, wherewith the Church was involved during the reign of Popery, or if we would learn rightly to appreciate the excellence of that pure Protestant system which was so happily established on its ruins, we must investigate the writings and memorials of those times with accuracy and impartiality. Whether it be our object to estimate the real standard of orthodoxy, as then believed and taught, or to strengthen our own faith, hope, and love, by the contemplation of the holy perseverance and fortitude with which the martyrs and confessors bore testimony to the truth as it is in Jesus, we ought to make ourselves familiarly acquainted with those genuine records of their doctrines and actions, which they themselves bequeathed to posterity. To the pious and humble inquirer after truth, this task will amply furnish its own recompense. But in order to reap permanent and solid advantage from the study of primitive Christianity, either as taught by the apostolical Fathers, or as revived by the English Reformers, we must bring with us some portion of that pious simplicity and fervent love for evangelical truth which so abundantly shone forth in them.

To the want of a more intimate acquaintance with the writings in question, is very principally to be attributed that diversity of sentiment on some of the most important points of theology, and even alarming departure from sound doctrine, which is too prominent a feature in modern divinity. An attentive peruser of the works of our most eminent divines for the last two centuries, will perceive that each generation seems gradually, and in some instances almost imperceptibly, to have deviated from the principles of their immediate predecessors, till at length, when we compare the now commonly prevailing conceptions of Christianity with those of elder times, we startle at the contrast.

The foregoing remark is subject to many exceptions, but is certainly too generally applicable. The sentiments of our earlier writers, and many of the present day, being thus manifestly at variance, it would be impossible to reconcile both to the same unerring standard of divine truth. We are, therefore, brought to the dilemma, either of relinquishing several of the tenets, in favour of which, through the influence of education and their general acceptance amongst those with whom we have been most conversant, we may be strongly prejudiced; and in their stead embracing the system which our forefathers believed and taught; or else of pronouncing sentence against the principles of the Reformers, and adopting those interpretations of Scripture which the more modern refinements in learning and philosophy have introduced.

Where they materially differ in their effects upon Christian faith and practice, both sytems cannot be right; nor is it safe to halt between two opinions. Too much is at stake to allow us long to remain either in careless indifference or doubtful anxiety on the subject. As members of the Establishment, we naturally look with great deference and veneration to the sentiments of those who reformed and established the Church. And, exclusively of the tie by which subscription has bound the clergy, and the graduates of the universities in particular, to maintain the principles of the Reformation, I am persuaded that the more accurately we investigate the lives and writings of the Reformers, the stronger ground for confidence in their expositions and interpretations of Scripture we shall derive from the discovery of their high attainments both in learning and piety. In this school, therefore, we may study with safety, and must do so with eminent advantage both to our head and heart, if not blinded by ignorance, prejudice, or pride.

In this view the present series of papers, which is intended to contain some account of the lives and writings of the principal Reformers and their more immediate successors, intermingled with extracts from their works, it is to be hoped, may prove useful to the readers of the Christian Observer. The real principles of the English reformed Church will thus be clearly ascertained; and the interests of Christianity will be promoted, by thus recommending to universal imitation that holy simplicity of style and that care inseparably to connect the peculiar doctrines of the Gospel with practical virtue, which so distinguishingly characterize the divinity of our better days. Nothing can be farther from the present design, than to introduce any novelties of doctrine and fanciful interpretations of Scripture, or in any degree to innovate on what were the principles of the Fathers of our Church: indeed the mode which is to be employed of illustrating the tenets of our Establishment by a fair and impartial reference to the writings of the Reformers, will fully wipe away the stain of any such imputation.

The appearance of the Church during the papal usurpation and the general corruption of doctrine which attended it, may be compared to that of the sky, when on a dark night it is so much overcast with clouds, that only a few glimmering stars are here and there to be seen. For gloomy and wide spreading as the darkness of Popery was, there always existed a few faithful witnesses whom God raised up in succession from age to age; who, though thinly scattered over the face of the visible Church, yet firmly withstood the abominations of Antichrist, and bore testimony in their lives and conversation to the truth of the Gospel of Christ. These stars shone, indeed, with individual brightness, yet their influence did not extend far; clouds and darkness extensively prevailed and the light of evangelical truth was thereby greatly obscured. The Morning Star of the Reformation was John Wyckliffe, Rector of Lutterworth, in Leicestershire—"the honour of his own, and the admiration of all succeeding times." Of the writings of this eminent Reformer we have now very imperfect means of judging, as the two hundred books, which he is said to have written, were publicly burned by the Papists, and the principal account of his doctrines is handed down to us through the medium of his adversaries, not improbably mingled with much misrepresentation. We cannot, therefore, form a decisive opinion as to the whole system which he professed; but many parts of it evidently correspond with the doctrines afterwards established at the Reformation. The effects produced by his writings and preaching were very great, not only in his native country, but throughout all Europe; and it is a just subject of national gratitude and satisfaction to reflect, that the first man who, with any considerable success, opposed the usurpations of the Papacy, and the corruptions of the Church of Rome, was himself an English Divine. Had the art of printing, to the happy and providential discovery of which is justly, under God, to be ascribed the success of the sub-

sequent Reformation; been invented in the days of Wyckliffe, there is much reason to conclude, that his boldness, learning, and piety, would, in a great measure, have accomplished the mighty work, which God had reserved for Martin Luther, about one hundred and thirty years after.

If, as there is reason to believe, some erroneous opinions were intermixed with the doctrines of Wyckliffe, we ought rather to admire that in such a dark age he discovered so many valuable truths, than be surprised that in some things he erred. Dr. Fuller, in his very interesting Church History of Britain, speaking of Wyckliffe's sentiments, says, "And here we will acquaint the reader, that being to write an history of Wyckliffe, I intend neither to deny, dissemble, defend, or excuse any of his faults, *We have this treasure* (saith the Apostle) *in earthern vessels;* and he that shall endeavour to prove a pitcher of clay to be a pot of gold, will take great pains to small purpose. Yea, should I be over officious to retain myself to plead for Wyckliffe's faults, that glorious saint would sooner chide than thank me, unwilling that in favour of him truth should suffer prejudice. He was a man, and so subject to error; living in a dark age, more obnoxious to stumble; vexed with opposition, which makes men reel into violence; and, therefore, it is unreasonable that the constitution and temper of his positive opinions should be guessed by his polemical heat, when he was chafed in disputation; but, besides all these, envy hath fathered many foul aspersions upon him." (Page 129.)

Several manuscript copies of Wyckliffe's translation of the New Testament are still in existence; and as it may not be uninteresting to the pious reader to see a specimen of so early an attempt to make the word of God known to the people of this country in their own language (for to them it had at that period been, for many centuries, in every sense of the word, a sealed book) the following passages are selected and exhibited in the antique and venerable dress of the original copy. Mat. xi. 25, 26. In thilke tyme Jhesus answeride & seid, I knowleche to thee, Fadir Lord of Hevene & earthe, for thou hast hid these thingis fro wise men & redy, & hast schewid hem to litil children. So, Fadir: for so it was plesynge to fore thee.

John x. 26—30. Ye beleven not, for ye ben not of my scheep. My scheep heren my vois & I know hem, & their suen me. And I gyve to hem everlastynge life, & their schulen not perische, withouten end: & noon schal rauysche hem fro myn hond. That thing that my Fadir gaf to me, is more than alle thingis: & no man may rauysche from my Fadris hond. I & the Fadir ben oon.

Wyckliffe ended a life of trouble and persecution, in 1383. Forty-one years after his death his bones were taken up by a decree of the council of Constance and burnt, and his ashes thrown into the river. Such was the revenge which the Papists wreaked on the dead body of him whom, when living, the Lord protected from their fury. "But," says the excellent Fox, "these and all other must know, that as there is no counsel against the Lord; so there is no keeping downe of veritie, but it will spring and come out of dust and ashes, as appeared right well of this man. For though they digged up his body, burnt his bones, and drowned his ashes; yet the word of God and truth of his doctrine, with the fruit and success thereof, they could not burn, which yet to this day, notwithstanding the transitory body and bones of the man were thus consumed and dispersed, doe remaine."

As the remarks in this series of papers are intended chiefly to apply to the period of the actual and general Reformation of our Church from the tyranny and corruption of Popery, it is unnecessary, at present, to dwell any further upon the writings and doctrines of this good and great man: it shall suffice to select the following sentiment of his, which is yet preserved, and will evince the purity of his tenets on one point, which, above all others, the Papists had obscured and

depraved. "The merit of Christ," says he, "is of itself sufficient to redeem every man from hell. It is to be understood of a sufficiency of itself, without any other concurring cause. All that follow Christ, being justified by his righteousness, shall be saved as his offspring."

Thus far indeed we have thought it right to take notice of Wyckliffe; for every member of the English Protestant Church should be taught to look back with gratitude and veneration to the memory of a fellow countryman, whose praise will ever be so justly maintained in all the Churches of God.

L. R.

Extracts from the Common Place Book of a Country Clergyman.

(Continued from p. 290.)

ON HUMAN CORRUPTION.

It is strange that men of sense and reflection should object to the doctrine of human depravity, when it is represented as implying a total incapacity to perform works intrinsically good; on the ground of its destroying the sinner's responsibility, and taking away his obligation to serve God! Yet strange as it may seem, it is the sort of objection which lies at the bottom of that opposition perpetually made from the pulpit and the press to this doctrine; or, at least, to that full and strong exhibition of it, which is well known to be one of the peculiarities of the doctrinal articles of the Church of England. The objection, in other words, is simply this, "How can a man be blamed for *not* doing what he *cannot* do? Consequently, if you teach men that they have no power to do what is good, do you not furnish them with an excuse for *not* doing it, and encourage them to continue in sin and impenitence!"

But is not this being imposed upon by the mere sound of words? For what is the reason that a man *cannot* do what is good? Is he under any *physical* incapacity to exercise his reason or regulate his affections, as is the case with an ideot or a lunatic? Then, indeed, he would be blameless. No; he experiences a *moral* incapacity only, the effect of his depravity. He can not *do good*, because he *loves evil*. And this surely is not his excuse but his *fault*; and the greater the incapacity arising from this cause, the greater the guilt.

God acts righteously by a holy necessity of nature, and yet does not lose his *praise*; and so the sinner, acting unrighteously from an inveterate bias to evil in his nature, is not exempted from *blame*. The liberty of a rational agent, and consequently his accountableness, cannot depend upon his feeling *no* bias to either good or evil, or on his having his inclination exactly poised between both; for there is no intelligent being in the universe in this situation, therefore, if this be freedom, as some persons seem to think, it is merely a fiction of the mind, and has no real existence. But so far is it from being true in fact, that in order to put creatures into an accountable condition it is necessary there should be *no bias* on the will; that it is in proportion as *the bias* is greater to good or to evil, that we consider them deserving of approbation or censure, esteem or abhorrence. A moral impossibility either way proportionably elevates or depresses the character in the scale of moral excellence. We adore God, because the holiness of his nature makes it absolutely impossible for him to do evil; we abhor the devil, because his depravity renders it equally impossible for him to do well.

ON JUSTIFICATION BY WORKS.

How is it that men keep on terms of peace with conscience, while they expect to be saved on the meritorious condition of their own innocence and rectitude? Alas! When I look around, and take a survey of the manifold duties which press upon me on all sides, as a man and a Christian; as a minister, a husband, a father, a master, a neighbour, &c.; when I consider the wisdom which is necessary to arrange all these duties, so that one shall not encroach upon another, and that there may be time for all; when I look at my own slothfulness, at the frequent indisposition of my mind to the perform-

ance of my duty; at my great want of wisdom and of strength to bear up with holy fortitude against all the hindrances and impediments which lie in my way; and when from *past* experience I too surely presage *future* failures, my soul is palsied at the view of such a detail of my duty, and utter despondency would produce total neglect, were I not quickened to a cheerful renewal of my endeavours, by remembering the exceeding great love of our Master and only Saviour Jesus Christ, who died to redeem us from the curse of the law, and to procure for us, through his merits, pardon and acceptance; and were I not animated by his gracious assurances of sanctification to all who truly believe in his name and desire his favour. Were it not for these, I might as well be told to take upon me the management of the stars, to preserve them in their orbits, to arrange their motions, and to maintain the whole in due harmony and order; as to work out my own salvation.

For the Christian Observer.

ON THE ORDER OF THE PRIMITIVE CHURCH.

In the times of the Apostles, the vast extent of the Roman empire facilitated greatly the propagation of the Gospel. Not only various provinces of Europe and Asia were visited by the Apostles, but also several of the islands scattered about in the Mediterranean sea. Among the rest, the large and populous island of *Crete*, now called *Candia*, was not neglected. There were *Cretes* as well as Arabians at Jerusalem on the day of Pentecost, when the Holy Ghost was poured largely on the disciples of Jesus. (Acts ii. 11.) These men returned, and reported in their native country, the things which they had heard and seen. St. Paul visited the island in company with Titus, at an early period of his ministry, before he was made a prisoner; and he left Titus among the islanders, to water the Church which he had planted. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." (Tit. i. 5.) We derive much information from various incidental hints which are given in different parts of the New Testament. Here, for instance, is a fair specimen of the order of the primitive Church, left us by an inspired writer.

The Island of Crete is celebrated by the ancient classical authors, for containing an hundred cities.* Titus had the government of Christian assemblies throughout the district, as St. Paul "had appointed him." *He* was to set in order the things that were wanting in every city. And *he* was to ordain elders or presbyters for the whole island. Individual Christian societies in Crete seem to have claimed no right to set in order their own affairs, independently of Titus; nor were the neighbouring pastors called in by the different congregations, to ordain such as they had chosen. Whatever assistance Titus might require from other pastors, the whole management of their affairs seems to have been committed to him alone. It avails nothing to say, that Titus is never called exclusively the Bishop of the island, or that he was an Evangelist, and an assistant to the Apostle. The word bishop signifies nothing more than an overseer. Common ministers were overseers of the flock, and Titus was their overseer. He is no where called an Evangelist in the New Testament. But it is not the name or the title, but the office, which is under consideration. Were Titus to rise from the dead, and visit the Church militant again, we could find an office in the English Church, which, when stript of those appendages which a change of times and circumstances has introduced, would be very similar to that which he sustained in the island of Crete. His ancient diocese was as large as some modern dioceses in England; and had the writer of this paper lived under the government of Titus, in primitive times, he would probably have found himself in a situation not much different from that

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These reflections are made without the least intention to offend persons of any denomination or profession: but we certainly have a pleasure in being able to derive from the word of God a sanction for our own system.

WAYRING.

MISCELLANEOUS.

For the Christian Observer.

Proposal for a further Voyage to discover the North-West Passage from the Atlantic to the Pacific Ocean.

THE discovery of a passage by sea, from the North Atlantic Ocean to the North Pacific Ocean, is a subject of such immense importance, that I should imagine it is not foreign to the purpose of the Christian Observer, inasmuch as what may tend to the promotion of commerce, may prove of considerable advantage in the accomplishment of many of the views of those associations of Christians who desire to communicate to heathen nations the light of Revelation.

The first notion of a passage to the Pacific Ocean, by the sea or straits near the North Pole, was formed as early as the commencement of the sixteenth century; but nothing of any importance appears to have been attempted until the voyage of Forbisher, in 1557, in which he sailed as far as sixty-two degrees of north latitude; no attempt, however, was made to sail direct to India by the north-west, until Hudson's voyage in 1607. Hudson made three unsuccessful voyages, the last in 1610; he was then persuaded that the bay he had discovered, and which he called Hudson's Bay, must lead to the North-West Passage, and he had determined to prosecute his object in the spring of 1611; but his death put an end to the project.

Other voyages on the western as well as the eastern coast of America, were made by Pool, Fox, James, Baffin, and Fotherby, down to the year 1616; but all at the expense of private persons; and nothing further was attempted, until, in 1773, a voyage was undertaken, under the authority of government, by Lord Mulgrave, who explored his way to upwards of eighty degrees, where he was obstructed by solid ice. Little additional information was thereby afforded toward the discovery of a North-west Passage, his Lordship's instructions being limited to proceeding to the North Pole as nearly as possible on one meridian.

Captain Cook, after several attempts, firmly persuaded himself of the impracticability of the discovery.

But since the death of Captain Cook a voyage has been undertaken by Captain Mears and others, and they discovered that what Captain Cook had laid down as an extension of the north-western part of the American continent, is a great number of islands inhabited by Indians. Captain Mears sailed in a north-east course among those islands, until he arrived within two hundred leagues of Hudson's House, on the western extremity of Hudson's Bay; and he believes that he should have discovered the North-west Passage, if his instructions had not obliged him to return to Canton for the benefit of the Chinese market.

Captain Meares, Mr. Etches, Mr. Wilby, and others, who sailed in the Princess Royal on that voyage, all concluded, that if neither the arm of the sea through which they had penetrated, nor Middleton's Straits, about three degrees southward, should be found to reach across the continent, yet that the land barrier must be very inconsiderable; and they determined that, from all the circumstances of their approach to within two hundred leagues of Hudson's House, a practicable passage to Hudson's Bay, either by a strait, or by

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lakes or rivers, is likely, by perseverance, to be found.

Mr. Wilby, one of the voyagers who accompanied Captain Meares, and with whom I have had several conversations on the practicability of a Northwest Passage, thinks that Captain Cook sought the passage in too high a latitude; and Captain Meares also thought it should not be expected higher than about sixty degrees.

The representation of Sir Francis Drake to Queen Elizabeth, in 1579, affords some proof of the validity of this opinion. Sir Francis told her Majesty at court, that he had sailed many leagues up the strait that was then generally believed to terminate in Hudson's Bay. This passage was at that time distinguished by the name of the Strait of Anian.

As a further confirmation it appears, in a recent edition of the Life of Dr. Franklin of Philadelphia, that among the archives of Spain, M. de Mendoza, an officer charged with a trust of importance in the Spanish marine department, had found in that part of the archives relating to the navy, the narrative of a voyage made in 1598, by Lorenzo de Maldonada, which was read before the Academy of Sciences at Paris sometime previous to the French revolution.

From this narrative of Maldonada it appears, that he sailed to Davis's Straits, on the eastern coast of America; from thence he sailed westward, leaving Hudson's Bay on the south, and Baffin's Bay on the north; he then sailed northward till he reached seventy-six degrees latitude, and two hundred and seventy-eight longitude (counting from the first meridian) being obstructed by the ice: he then made a southwest course, and in latitude sixty, longitude two hundred and thirty-five, (counting from the first meridian) he found a strait, which separates Asia from America, and through which he sailed into the Pacific Ocean. M. Bauche, first geographer to the late king of France, calls this passage the Straits of Ferrer, and places it between William's Sound, and Mount Saint Elias.

The correspondency between this curious document, which has the signature of Dr. Franklin for its authority, and the account given by Capt. Mears, with respect to the degree of latitude in which the North-West Passage is to be looked for, is singular and striking; and notwithstanding what has been advanced by Captain Cook and the Russian navigators, it has led many to think that the North-West Passage does exist. Dr. Franklin was one of those who entertained this opinion, and always conceived that the passage was sought for in latitudes too near the Pole. An argument has been employed to the contrary, founded upon the fact of a Dutch merchantman having sailed within one degree of the Pole, and having found the climate temperate, and that had the time and continuance of the temperate season allowed of it, he would have sailed round the northern part of the American continent to the Pacific; but I cannot but entertain the opinion, from all the evidence I have read and all I have heard, that the North Pole consists of land, and from thence southward continues either as a continent, or intersected only by large islands; and that the passage must be a strait or large river, communicating with the Archipelago discovered by Messrs. Meares, Etches, and Company. Many navigators and geographers of my acquaintance have embraced the same opinion, and consequently that the North-West Passage may, by proper perseverance, be ascertained; for the doubt respecting its existence seems to have, in some degree, subsided.

The means I would propose for conducting future attempts at discovery are as follows:

That the Admiralty, under the authority of the King, should fit out two ships, of proper dimensions and strength, to sail round Cape Horn into the Pacific Ocean, and attempt the discovery by the north-west coast of America; and the Merchants of the United Kingdom open a subscription for fitting out two other vessels, to sail to Hudson's Bay, and attempt the discovery on that side.

That on gaining the coast, at about sixty degrees north latitude, endeavours should be made among the natives of

those coasts, to ascertain how far they are in the habit of journeying, i. e. the natives westward going eastward, and the natives eastward going westward, inclining northward from the western coast, and southward from the eastern.

That such natives of either coast, as may go far from their homes, should be instructed to forward, from one place to another, any letters or tokens (which may be multiplied *ad infinitum.*)

That the voyagers in these four ships should endeavour to find such letters or tokens, the marks of which may be previously agreed upon, on the opposite coast to that from which they were sent.

That the vessels should all quit England at such times as would render their arrival in about sixty degrees north latitude as near the same time as possible, and then commence their attempts.

I have observed, that when the wind blew from the sea, Captain Cook always kept at a great distance from the American coast, more to avoid the ice than a lee shore, and that many leagues of coast remain unexplored in consequence of this precaution. Perhaps the season was then too late for that specific attempt, and, as is above remarked, he sailed in very high latitudes; for certainly Messrs. Etches and Meares sailed many hundred leagues farther, in a north-east course, than Captain Cook did, and have discovered that islands exist where Captain Cook thought there was a continuation of the north-west continent of America.

No doubt instructions would be framed to improve upon the facts ascertained by Meares and Company; and from the spirit and perseverance of the government, aided by the merchants of the United Kingdom, there is great reason to hope that very valuable discoveries would be made.

ANGLICANUS.

EXTRACT FROM BARROW'S TRAVELS IN SOUTHERN AFRICA.

In the Years 1797 and 1798.

PROCEEDING up the valley, through which the Endless river meanders, we halted late in the evening at a place called the Bavian's Kloof, where there is a small establishment of Moravian Missionaries or Herrnhuters, so called from a village in Saxony, where an asylum was offered to them after their expulsion from Moravia. These people have been several years in this colony, for the express purpose of instructing the Hottentots in the doctrines of Christianity; but had met with little encouragement in the object of their mission under the Dutch government. The numbers of their proselytes have increased of late to such a degree, that they have found it necessary to send to Europe for more teachers of the Gospel.

Early in the morning I was awakened by the noise of some of the finest voices I had ever heard; and, on looking out, saw a group of female Hottentots sitting on the ground. It was Sunday, and they had assembled thus early to chaunt the morning hymn. They were all neatly dressed in printed cotton gowns. A sight so very different to what we had hitherto been in the habit of observing, with regard to this unhappy class of beings, could not fail of being grateful; and, at the same time, it excited a degree of curiosity, as to the nature of the establishment. The good fathers, who were three in number, were well disposed to satisfy every question put to them. They were men of the middle age, plain and decent in their dress, cleanly in their persons, of modest manners, meek and humble in their deportment, but intelligent and lively in conversation, zealous in the cause of their mission, but free from bigotry or enthusiasm. Every thing about the place partook of that neatness and simplicity, which were the strongest features in the outline in their character. The church they had constructed was a plain neat building; their mill for grinding corn was superior to any in the colony; their garden was in high order, and produced abundance of vegetables for the use of the table. Almost every thing that had been done was by the labour of their own hands. Agreeably to the rules of the Society, of which they were members, each had learned some useful profession. One

was well skilled in every branch of smith's work, the second was a shoemaker, and the third a taylor.

These Missionaries have succeeded in bringing together into one society, more than six hundred Hottentots; and their numbers are daily increasing. These live in small huts, dispersed over the valley, to each of which was attached a patch of ground, for raising vegetables. Those who had first joined the Society, had the choicest situations at the upper end of the valley, near the church, and their houses and gardens were very neat and comfortable; numbers of the poor in England not so good, and few better. Those Hottentots who choose to learn their respective trades, were paid for their labour as soon as they could earn wages. Some hired themselves out by the week, month, or year, to the neighbouring peasantry; others made mats and brooms for sale; some bred poultry; and others found means to subsist by their cattle, sheep, and horses. Many of the women and children of soldiers, belonging to the Hottentot corps, reside at Bavian's Kloof, where they are much more likely to acquire industrious habits than by remaining in the camp.

On Sunday they all regularly attend divine service; and it is astonishing how ambitious they are to appear at Church neat and clean. Of the three hundred, or thereabout, that composed the congregation, about half were dressed in coarse printed cottons, and the other half in the ancient sheep-skin dresses; and it appeared, on inquiry, that the former were the first who had been brought within the pale of the Church:—a proof that their circumstances, at least, had suffered nothing from their change of life. Persuasion and example had convinced them, that cleanliness in their persons, not only added much to the comforts of life, but was one of the greatest preservatives of health; and that the little trifle of money they had to spare, was much better employed in procuring decent covering for the body, than in the purchase of spirits and tobacco; articles so far from being necessaries, that they might justly be considered as the most pernicious evils.

The deportment of the Hottentot congregation during divine service, was truly devout. The discourse delivered by one of the Fathers was short, but replete with good sense; pathetic and well suited to the occasion: tears flowed abundantly from the eyes of those to whom it was particularly addressed. The females sung in a style that was plaintive and affecting; and their voices were in general sweet and harmonious.

It would be supposed, that men like these, so truly respectable in their missionary character, and irreproachable in their conduct, would be well received, and encouraged in any country; yet such is the brutality and gross depravity of the peasantry of this colony, that a party, consisting of about thirty, had entered into a confederacy to murder the three teachers, and to seize and force into their service all the young Hottentots that might be found at the place. These horrid wretches had actually assembled at a neighbouring house on the Saturday evening, intending in the following day, in the middle of divine service, to carry their murderous purposes into execution.—Luckily for the Missionaries, they had intimation of what was going on, through a Hottentot, who deserted the service of one of the intended assassins for that purpose. They had laid their apprehensions before Sir James Craig, who, in consequence, issued his injunctions, in a letter to the overseer of the post of Zoete Melk Valley, that no inhabitant should in any shape molest the Herrnhuters, on pain of incurring the heaviest displeasure of the government. The letter arrived on the very day they were assembled; and the poltroons, on hearing it read, sneaked off each to his own home; and the Missionaries since that time have continued to exercise their functions unmolested.

The cause of the farmers' hatred to these people, is their having taught the Hottentots the use of their liberty, and the value of their labour, of which they had long been kept in ignorance.

N. B. Since the date of the above account the number of Missionaries has been increased, as well as the number of Hottentot converts.

ON RELIGIOUS CUSTOMS AMONG THE COMMON PEOPLE.

Mr. Gilpin, in his Western Tour, gives us the following entertaining description of the Timber Floats, which pass from the interior of Germany, by the Rhine, to Holland. "Some of them are one thousand feet long, and ninety broad, and are each furnished with five hundred men. For the accommodation of such a company, a street of cabins is built upon the surface of the float. When all is ready, and the several men are at their posts, (many of whom are in rafts and boats both behind and before the float, to conduct it properly) the pilot stands up, and taking off his hat, cries out, 'Let us pray;' on which the whole body of the workmen on board fall on their knees, and beg a blessing on the expedition. The anchors and cables are then drawn on board, and the whole machine is put in motion. As it sails majestically down the Rhine, it draws all the inhabitants from the towns and villages on the banks of the river, to see it pass, till it arrive at Dort, in Holland, the place of its destination;" where it is broken up, and its several parts put up to sale.

A pious Englishman, on reading such an account, cannot but recollect with pain, how much unlike such a voyage, on its commencement, would be the outset of a Timber Float on the Thames or the Severn. Those who have any sense of religion, are certain of being shocked by the vociferation of oaths and curses, if they are ever present at any thing in this country that resembles such a scene. It may be thought indeed, that so busy an hour as that to which Mr. Gilpin's account refers, is rather an awkward season for an act of worship. Yet one cannot but take some pleasure in observing the existence of a religious habit among the common people, and the acknowledgment of a Divine Providence in the exercise of their callings. On the other hand, how afflictive to the serious mind, is that entire destitution of all religious habits, observable in the mass of the labouring classes of this country.

It does not appear that the lower orders, at least in some of the continental states of Europe, are in so profligate a condition. We had a specimen of their superiority brought before us, in the behaviour of those poor Palatines, who were encamped in the neighbourhood of Whitechapel, in the year 1764. Six hundred of these poor people were seduced from their native country, by a promise of being settled in the island of St. John, in America, but were abandoned by their seducer, when he had got them to England. Destitute of money, and far from home, they were plunged into the greatest distress; and some of them perished through want. Their distress was at length represented to his present Majesty, who, with that benevolence which has ever marked his character, immediately ordered a sufficient number of tents, with their furniture, to be sent from the Tower, for their accommodation; besides three hundred pounds in money, for the purchase of food. The tents were pitched in a field not far distant from White Chapel Church, and the encampment drew vast numbers of people to the spot. I remember, though but a boy at that time, being greatly struck by observing, that there was scarcely a single tent in which you did not see one or more of these people reading a book, which by its size, and the mode of its division, appeared to be the Bible.

One of my visits to the place was in the evening. I perceived, on a sudden, a general motion throughout the camp. Turning to the upper part of the field, I observed the Rev. Mr. Wachsell, the minister of the German Chapel in Goodman's Fields, entering. They flew to meet him, as if he had been an angel. They clustered round him in a few seconds. A chair was produced, on which he mounted, and gave out a psalm in German, which was sung by all the congregation with an appearance of solemnity and fervour beyond what I had ever witnessed before.

The minister met them thus every evening; and their attendance on this service was kept up to the last with unabated earnestness. In short, the sight of them was always a lesson on

the most important of all subjects. Their behaviour at their departure for America, was too interesting to be forgotten.

The ship that was to convey them, lay at anchor in Blackwall Reach. The Palatines took water at Ratcliffe Cross, and were so many in number as to fill two large lighters. As soon as the lighters had cleared the shore, one of the passengers stood up, and gave out a psalm. Instantly the whole body joined; and with this music the lighters glided down the stream. The singing continued all the way to the ship; and the day being serene, the voices were heard, at the place of embarkation, long after they had quitted it, till at length the sound seemed to die away. Mr. Wachsell, accompanied by several gentlemen belonging to his chapel, followed them to Blackwall. Before the emigrants went on board the ship, the lighters were drawn up close to each other, and Mr. Wachsell, standing up at the head of one of them, closed this impressive scene, by delivering a farewell sermon to his countrymen.

Whether the behaviour of these poor foreigners may be regarded as a specimen of the manners of the lower orders throughout Germany, the writer of this account is not sufficiently informed to say. He is glad, however, to have seen such an instance of piety among the labouring part of society. How much is it to be wished that similar instances were more frequent! It must be a high gratification to enlightened benevolence, to see that part of mankind which is peculiarly liable to the hardships of life, in possession of those resources which Christianity affords to such as know and value its blessed truths; and it is, in this view, a pleasure to recollect that we have among us so many charitable institutions, which have the religious instruction of the common people for their object.

To the Editor of the Christian Observer.

SIR,

I PERCEIVE with pleasure that you set your face against Jacobinism; and to tell you the truth, this has been one of the reasons which determined me to take in your instructive and entertaining Miscellany. I find my children pleased with publications of this description, and I am willing to gratify them; but I am resolved to let nothing come into my house, which does not give me good security for its having no tendency either to infidelity or sedition. Your work being of this description, is quite to my satisfaction.

But give me leave to impart a discovery, which I have lately made, with respect to the latter of these points. I find, from the observations of a member of the House of Commons, in the debate for the Second Reading of the Bill against Bull Baiting, that I have quite mistaken the course which I should have taken with my children, in endeavouring to guard them against the principles and examples of the Jacobins.

Dreading the thought of their joining that atrocious and cruel band, I thought there was no method more likely to operate as a preventive of the evil, than inculcating principles of humanity and habits of manly tenderness. But according to the doctrine of the Right Honourable Gentleman above alluded to, this is not the way to keep my children detached from those who would subvert our excellent constitution. No; let them be taken to a Bull-Baiting; let them see the Bull tortured with the goad, to render him furious; let them see half a dozen gored dogs sprawling on the ground in the agonies of death; let them see the bull at length pinned by the nose, or his bleeding tongue torn out by the roots; for these exhibitions "cherish those feelings which are the best support of loyalty, and the best protection both of the Church and State."

Now, Sir, being a retired man, I must yield to the Right Honourable Gentleman, whose speech I have quoted, as having much better opportunities than I have of knowing from what schools those men came on whom we have relied for the support of the state, as well as those against whom we have found it necessary to guard. He knows, without doubt, of many *bloody-*

minded devotees to our *mild* government, and of many fomenters of conspiracy and massacre, who cannot bear to see two game cocks fight with each other. "He is pretty confident," he tells you, "that no bull-baiters, cock-fighters, or cudgel-players, were to be found in the Corresponding Society." And whence this confidence? Without doubt, from having always found among those who are entertained with the sufferings of harmless animals, that veneration of order, justice, and benevolence, which makes a Briton say of the constitution of his country, *Esto perpetua.* As the Corresponding Society had a contrary wish, it follows of course, that they were averse to the sanguinary sports, which "cherish those feelings which are the best support of loyalty."

Indeed I had a different idea of these fellows. Concerning the *end* they had in view there can now be no diversity of opinion: we know the nefarious purpose for which they associated, and I had thence inferred, that their *dispositions* were ferocious. But I perceive that I am quite out in my conclusions; whether I begin a *priori* or a *posteriori*. The opinion I had formed of the members of the Corresponding Society, is an instance of my error in the latter process; as the apprehensions I had felt, on the supposition of an insurrection, were of a like error in a process of the former kind. The people I most dreaded, should coercion be at an end, were those who had no feelings of humanity to check them: and such I supposed were those who could resort to sanguinary spectacles for pleasure. It was cock-fighters, dog-fighters, bull-baiters, &c. who I expected would make most havock in demolishing churches, burning palaces, destroying libraries, plundering banks, sacking warehouses, and making our sewers run with human blood. I must own to you, that I was not a little terrified, when I thought of their being let loose upon an unprotected people. But not to weary you with a detail of my imaginary fears, suffice it to say, that a new view has opened on my mind, and a new line of conduct must be pursued in my family.

As there is nothing I more deprecate than that my children should become Democrats, I would adopt any plan that I thought had a tendency to preserve them from such a corruption. Now, Sir, I maintain, that to induce proper habits is of the utmost consequence in the formation of character. This being the case, I shall follow the clue which has been given to me, and alter my whole system in the management of my children.

I intend no more to correct them for torturing dumb animals; that would be the way to check the spirit of loyalty. Let them set my dog upon the cat; it will prepare them to worry a Republican. Cock-fighting will "cherish the feelings" their country may have occasion for: my yard will every day afford them this improving sight. But as my domestic circle, it is to be feared, will not yield lessons enough, I shall occasionally take them to my butcher's slaughter house; there they may see how to cut a throat. And as I am a good customer, I shall claim the indulgence of sometimes letting my son run the knife through the neck of a sheep or a lamb. I have no doubt that I shall by these means form a habit, which will supersede the necessity of books, to teach him his duty to his king and country.

I beg you to insert this letter in your useful Miscellany, for the instruction of those parents, who like myself, may have neglected the proper means of forming a patriotic race. You are ready enough, Sir, to furnish the rising generation with instruction; but we must not content ourselves with informing the mind, we must "cherish the feelings" which are favourable to loyalty. It is on this account much to be wished, that as Bull-baiting is so well adapted to such a purpose, the practice of that noble sport were to obtain more generally throughout the kingdom; and that at least in every market town, there were a fund established for the support of it.

To be sure were the practice to be-

come general, there might be now and then a human life lost by it; but what is that, compared with the diffusion of a spirit of allegiance to the king, and of zeal for the constitution? Let not, therefore, these comparatively petty losses, even should they be thought likely to occur, be considered as any objection to an institution pregnant with so many advantages. Should my proposal be patronized by the great, then I shall have the pleasure of seeing my own neighbourhood improved by such an institution. O, Sir, I cannot but anticipate the benefits we shall derive from it. Methinks I see the Bull at the ring. I see the crowds surrounding him, afterwards retiring with their dogs to the alehouse, drinking, singing, roaring, and then staggering forth, full charged with beer and loyalty, and in high order for defending our laws, liberties, and religion.

An occasion of shewing their zeal in so good a cause may indeed be wanting, but their own houses will afford them an opportunity of indulging those feelings they have been cherishing. There, to the great joy of their wives and children, they will soon arrive, if perchance some meddling magistrate, mistaking the overflowings of their laudable zeal for riot and misrule, and not viewing their behaviour through "a glass large enough to take in all the object at once,"* do not stop them by the way, and conceive it to be his duty to lodge them in an apartment fitted for their accommodation, with iron bars to the windows, and a strong lock on the door.

VIATOR.

ANECDOTE OF DIDEROT.

In the account which the Abbè Barruel gives of the closing scene of Diderot's life, is the following interesting anecdote.

This infidel philosopher had a Christian servant, to whom he had been kind, and who waited on him in his last illness. The servant took a tender interest in the melancholy situation of his master who was just about to leave this world, without any preparation for another. Though a young man, he ventured one day when he was engaged about his master's person, to remind him that he had a soul, and to admonish him in a respectful way, not to lose the last opportunity of attending to its welfare. Diderot heard him with attention, melted into tears, and thanked him. He even consented to let the young man introduce a clergyman; whom he would probably have continued to admit to his chamber, if his infidel friends would have suffered the clergyman to repeat his visits.

This story may furnish us with an useful lesson. We are often deterred from an endeavour to do good, by conceiving that the attempt will be vain. Yet surely it becomes us to beware, that we lose no opportunity of being serviceable to another, especially in his highest concerns, by an idea of the improbability of success. We may be mistaken in that respect. Christian charity, let it also be remembered, is not that cold calculating spirit which weighs exertion before it makes it, and which fears to venture upon an act of benevolence, lest it should be thrown away. True charity has its eye more on what its object may lose for want of assistance, than on what itself may expend in vain.

The Anecdote above related, furnishes a reproof to those over-prudent persons, who are afraid of saying a *word in season.* Such a word, uttered in a becoming spirit, may have more effect than we may think we have reason to expect. The words of truth, spoken in simplicity and love, have power even in cases which appear to be desperate. The hardest heart may be softened by them; the most learned and philosophic man, the man whose mind is fortified by a whole life of prejudice, may not be able to resist their force. Let the Christian remember this, and however low his situation in life, let him be desirous freely to impart *what he has freely received.* But especially when he sees a fellow creature in the last extremity, then let him

* See the Debate alluded to.

recollect, that as the dying man's opportunity of receiving is near its close, so is the living man's opportunity of communicating. Let him call to mind the faithful servant of Diderot; and amidst his other kind offices to the sick and dying, let him endeavour to do something for the benefit of the departing soul.

REVIEW OF NEW PUBLICATIONS.

XX. Milner's *Sermons.*

(*Continued from p.* 314)

The value of these Sermons will be considerably enhanced, in the estimation of a large class of readers, when they are told that the author exemplified the doctrines he so ably taught, by his own life and conduct. He was not only a very sound scholar, but an eminently holy man. He was no mere theorist in religion, but felt its power, and was mainly influenced by those Christian principles which he so zealously inculcated. At the same time, his steady, consistent, and regular conduct, and the various writings which he published, clearly prove him to have been exempt from the charge of enthusiasm.

The life of Mr. Milner, written by his brother, the Dean of Carlisle, does equal honour to the character which it delineates, and to the heart of the writer. It affords an interesting view of the progress of real talent, amidst various obstructions, and of its triumphs over the chilling effects of ill health, narrow circumstances, and obscure situation. After a particular account of Mr. Milner's birth and education, some interesting anecdotes are related of his uncommon memory, of his early proficiency in classical learning, and of the difficulties through which he at length made his way to the University of Cambridge, where he seems greatly to have distinguished himself, both by his classical and mathematical acquirements.

Soon after his ordination, Mr. Milner was elected Head-master of the Grammar School, at Hull, and Afternoon Lecturer of the principal Church in the same town. This change of circumstances not only called forth his talents into the service of the public, but enabled him to provide for his mother and sister, and particularly for his brother, the writer of this narrative, who, by his father's death, were left in destitute circumstances.

Those of our readers who are acquainted with the high literary character of Dr. Milner, and know that the dignified stations which he fills and adorns were bestowed on him without solicitation, and as the reward of superior merit; will be much gratified by the unaffected manner in which he relates his own history, and the unfeigned gratitude with which he acknowledges his obligation, under Providence, to the kindness of Mr. Milner, for all he now enjoys.

But exemplary as was the conduct of Mr. Milner in every relative duty, and much as he was distinguished both as a Schoolmaster, and as a Preacher, the prominent circumstance in his life was a great revolution which took place in his religious views and conduct, about three years after his removal to Hull.

Mr. Milner, it seems, had in early life, a strong sense of religion; but in the ardour of academical pursuits, his serious impressions had worn off, and left nothing behind which deserved a better name than that of a barren orthodoxy. But "the revolution in question, says his biographer, was a revolution of the WHOLE MAN, in spiritual things: There was an enlightening of the understanding; there was a conversion of the heart."

There may, to superficial readers, appear a considerable degree of obscurity in the account which is given of this change; but one who reads it with attention, will not fail to discover wherein it is really made to consist:

not in the mere belief but in the practical application to the heart* of the doctrines of original sin, justification by faith, and regeneration by the Holy Spirit, which are at once the peculiar truths of Christianity and the distinguishing doctrines of our Church. Instead of his former proud self-sufficiency, "he is humbled and abased before God, not on account of any particularly GREAT or GROSS sins which he has committed, but because with him no sins are little." Instead of the doctrine of Justification by Faith being regarded by him as a merely speculative truth, it takes firm possession, in a practical way, of his understanding, and brings him at length to have peace of conscience and peace with God, whom he wishes to serve in newness of life. Instead of relying on his own exertions for the attainment of holiness, or regarding his own works as the ground of acceptance with God; he regards them only as the necessary fruits of a true and lively faith in Christ, and as the evidence of justification.

That these were important changes no man will be disposed to deny; however he may deem the subject of them to have been liable to the charge of enthusiasm. The following remarks of his Biographer are calculated to obviate that charge.

"Men of the world judge most erroneously of these matters. They ever suppose that persons of Mr. Milner's stamp are enthusiastic, and much given to depend on sudden feelings and impulses.—On the contrary, Mr. Milner justly maintained, that there was no act of a man's life in which he is more rational, or more free from enthusiasm; no act in which a man knows better what he is about, than when, with true penitence and renunciation of all self-dependence, he simply commits himself to Christ by Faith, and relies solely on him for justification and acceptance before God, and for all spiritual blessings both here and hereafter: and he often added, that though warm and grateful affections might very properly accompany this act, yet no sort of reliance was to be placed on sudden feelings, impulses, and transports

"In touching upon a doctrine of such immense importance, and of course so WORTHY to be remembered, the writer of the Narrative, from a desire of neither burdening nor embarrassing the memory, aims at being as concise as possible; however he feels that he should do injustice to the character of his deceased near relative, if he did not subjoin;—that though Mr. Milner thought it his duty to be remarkably careful, on all occasions, in preserving the above precious doctrine perfectly distinct from all others, yet the nature and the necessity of the fruits of faith, occupied a very large proportion of his most diligent attention in his instructions and exhortations. It was his practice constantly to state, that in justifying faith, the true believer received Christ in all his offices, as King, Priest, and Prophet; committed himself wholly to him; and depended entirely on him, not only for pardon, peace of conscience, and eternal life; but also for deliverance from the dominion of sin, and for all holy affections—in one word, for a NEW HEART." (p. xlv. xlvi. xlvii.)

We also find, that while "he constantly taught the necessity of the efficacious operation of the Holy Ghost, in restoring to the depraved nature of fallen man the lost image of God; at the same time, he steadily inculcated the important duty of employing proper means to obtain the ends in view. He ever maintained, that the Spirit of God did not operate on the minds of men, as though they were inert matter, or mechanical engines, but, that the blessed effects took place always in the use of our rational faculties, and consistently with every notion of the freedom of the human will, to which any clear and satisfactory meaning can be assigned." (p. xlix.)

And it appears that it was by the diligent examination of the Scriptures, by fervent and incessant prayer, and by carefully avoiding every known sin, that he himself endeavoured to grow in grace.

The happy influence of this change in the sentiments and character of the preacher, was soon felt by his numerous hearers.—

"The large Church where he preached was crowded beyond example: the care of the soul became the topic of common conversation: great seriousness prevailed: drunkards and debauchees were reformed: the town assumed a new appearance: great numbers, whose consciences were awakened under his preaching, earnestly inquired, "what must we do to be saved?" The sick sent for him to their chambers for spiritual advice; and when he returned home, he found his house crowded with visitors who had the same object in view." (p. xxiv.)

We are also informed, (p. xxxiii.) that "great numbers of the poorer and of the middle classes of society became truly religious in practice," through his means.

* See the Christian Observer, No. V. p. 374.

All this, however, did not take place without much of that opposition which every man may expect who sets himself in earnest to convert and reform mankind. If he labour with Mr. Milner to revive the primitive doctrines of his own Church, and to promote vital Christianity, he may lay his account, to be classed as he was, with enthusiasts, sectaries, and hypocrites. Patient continuance, however, in well-doing, under such circumstances, is a strong proof of religious sincerity, and will be likely, as in the case of Mr. Milner, to be rewarded not only with that peace of conscience which the world can neither give nor take away, but with the gradual removal of those aspersions which may have been thrown upon his character, and with the return of public esteem.

We are well aware that it is the custom of many to treat every thing of the kind we have been mentioning, as proceeding from weakness, hypocrisy, or enthusiasm: But what, in the present instance, is the real state of the case? We see a man of great talents and learning, powerfully drawn from the pursuit of literary and worldly honours, to devote his life to the glory of God, and the good of his fellow-creatures. We find him persevering for the space of thirty years, through evil report and good report, in an uninterrupted course of laborious and self-denying services; exhibiting in his life, a striking portrait of primitive Christianity; and extending widely, by his writings, and by his ministerial labours, "the truth as it is in Jesus." These are plain and simple facts; and they cannot be accounted for except on the ground of a real conversion of heart, by the influence of the Holy Spirit.

It was not to be expected that a constitution radically weak, as Mr. Milner's is said to have been, could endure to old age, amidst the incessant and laborious service which is mentioned in this narrative. "Mr. Milner's health had been visibly on the decline for the space of eight or ten years, and had received, about six years before his death, a severe shock by a fever, from the effect of which he never entirely recovered." He just lived to receive an ample and decisive testimony of the esteem of the Mayor and Corporation of Hull, by whom he was chosen Vicar almost unanimously, a few weeks before his death, which happened November 15, 1797, in the 54th year of his age. But "if lives were to be measured by what men do rather than by the succession of fleeting moments," we agree with his Biographer that "his life would be found sufficiently long."

A list of Mr. Milner's publications is added, with a defence of his writings, particularly against Dr. Haweis.

The attack made upon the writings of Mr. Milner, by persons of very opposite sentiments in the religious world, shews in how trying a situation those of our clergy are placed, who conscientiously adhere both to the doctrines and to the discipline of the Church of England. In our opinion, however, such characters are her only true and legitimate sons; and it becomes them steadily to pursue their course, without being moved by vague charges either of enthusiasm or of bigotry. Upon this subject some observations are made, which we think it right to lay before our readers.

"Formerly this country abounded with divines who were strenuous and able advocates for the Establishment, who were orthodox in their faith, and who, also, were diligent and zealous in the practical application of their principles. Of later years there have not been wanting orthodox members of the Church, who have also shewn themselves powerful defenders of Ecclesiastical institutions; but the persons of this description have not usually been industrious, earnest, plain, and practical preachers of the essential articles of the Christian faith. They seem to have contented themselves with supporting the outworks of religion, and with occasional declarations of orthodoxy, and almost to have forgotten that whatever, in its aim, stops short of thoroughly awakening the consciences of men, of subduing their natural corruptions, and of producing "a peculiar people zealous of good works," is not "the Gospel of Christ, that power of God unto salvation," which St. Paul preached. The evil consequences of this fundamental defect have not been few. Many persons, truly conscientious and sincerely attached both to the doctrine and the discipline of the Church, have often been displeased, and even disgusted, with the defective or erroneous instruction of the pulpit; and this, at the very time that they approved and admired what came from the reading desk. And others, who were less friendly to our Ecclesiastical Establishment, have taken advantage of this want of harmony.

and thereby promoted mischievous schisms and separations.

"Certain of the rulers of the Church, a long time ago, took notice of some of these EFFECTS, and expressed sufficient indignation on the account; but, whether they were thoroughly aware of the cause, or whether they took the right method of curing the evils, are questions of great moment, and which call for most serious and dispassionate consideration.

"That some, at least, of our present Ecclesiastical rulers have now their eyes open to the chief cause of many of the irregular practices, and other unpleasing circumstances, which have taken place in the religious concerns of this country, the writer of these pages collects, with great satisfaction, from several excellent charges which of late years have been delivered by eminent and experienced prelates at their respective visitations.

"In regard to himself, he has long been fully persuaded, that the feeble and indistinct statement of fundamental articles of faith, and the almost entire neglect of enforcing the same, and of applying them closely to the consciences of the hearers, has amounted, on the part of many of the clergy, to a DANGEROUS DEPARTURE from sound doctrine; which, if not checked, will, in no great length of time, be found much more pregnant with mischief, than it is generally suspected to be. Already a discerning eye can trace the great havock of the Church which it has made in various ways.

"The times are awful and threatening: the Church has determined and inveterate enemies: sects and parties daily increase in number; and the endless divisions and separations from the Establishment afford a most melancholy symptom of the decay of real Religion, and of the ascendency of loose principles."

After some further remarks he observes, that "the likeliest method to preserve the unity of the Church, and a consistent harmony among its members, will be, for each individual of the clerical order, according to his ability and situation, to do his utmost; first, to comprehend and thoroughly digest that system of doctrine and practice comprised in the Articles and Homilies of the Church to which he belongs;—then zealously to inculcate those great truths upon the minds of the people; and lastly, in his own conduct, to exhibit an example of the effects which Christian faith, wherever it is sound and lively, is sure to produce." (p. cv—cviii.)

"The judicious Hooker is a striking instance of a divine, who combined in the same person, and in a very high degree, all the three above mentioned requisites: that is, he was able as a defender of the English ecclesiastical polity; he was sound and clear in his doctrine; and he was impressive, and pointed, and warm in his practical statements and applications to the people." (p. cix.)

The Life of Mr. Milner closes with some remarks on the subject of Conformity, wherein the Editor opposes the notions of Dr. Haweis, whose Church History he alleges to be an apology for schism; and defends from the charge of irregularity the great part of those clergymen who sometimes by way of sneer and reproach are called Evangelical.

"The loose sentiments on the point of Conformity, entertained by Dr Haweis, and by a few more preachers too fond of popularity, who encourage separate places of worship, and despise the order of the Church in which they are called to minister, ought not to be imputed to the whole body of those, who are called Evangelical Clergy. They love their Church, and conduct themselves according to her rules, for conscience' sake; though they may suffer undeservedly as Methodists or sectaries from one quarter, and as time-servers and bigots from another." (p. cxii.)

XXI. *Sermons by the Reverend* T. GISBORNE, M. A. London. Cadell and Davies, 1802. pp. 453.

MR. GISBORNE has dedicated these Sermons to the Bishop of St. Asaph, and in the dedication of them he observes, that

"His efforts have been directed to two points: the elucidation of some fundamental doctrines of our faith; and the inculcation of a practical truth of the highest moment, yet too often fatally undiscerned or disregarded; that nothing short of an avowed and unreserved surrender of the *whole* heart to God through Christ, evinced under the blessing of divine grace, by a zealous and habitual pursuit of universal holiness is Religion.

"Many persons," he adds, "appear to imagine, that when once the researches of an individual into the Christian Revelation, have satisfied him as to its sacred authority, the remainder of his religious course lies plain and easy before him. They perceive not that he has ascended but the first and least laborious acclivity of the mountain. Surely it requires but a small degree of insight into human nature and the scriptures to discover with how much greater facility the understanding is convinced of speculative truth, than the heart is subdued to a productive faith and a practical love of holiness."

The first Sermon is on "Jesus Christ, the Corner Stone," who is described as the author and finisher of our faith; the source, as well as the teacher and the pattern of a right practice; the foundation, the sole foundation of our justification and sanctification, of our hopes of pardon and eternal life.

Mr. Gisborne in this discourse, after observing, in the language of the New Testament, "that whosoever abideth not in the doctrine of Christ hath not God;" but that "the time will come when they will not endure sound doctrine," proceeds in the following manner:

"That time has long since arrived; numbers at this day, while they profess themselves Christians, exert themselves in opposition to the essential doctrines of the Gospel. Sometimes they exclaim against its mysteries; and presuming to measure, by their unassisted reason, subjects utterly beyond the grasp of human understanding, plunge into the most extravagant wildnesses of interpretation, rather than bend to the plain and repeated declarations of God concerning the nature of his own Godhead. More frequently they take offence at the humiliating facts which lie at the root of the doctrine of redemption; that man is radically corrupt; that the law of God is a law of perfect holiness, and requires perfect obedience; that any breach of that law in any one point, subjects the offender to the penalty of eternal death; that holiness is in no respect the product of the human heart, but altogether the fruit of the Spirit of God; and, consequently, that whoever shall receive remission of punishment, sanctification, and the gift of life eternal, will receive all these blessings solely through the free grace and mercy of God in Christ, and will owe no one of them in the smallest portion or degree to any right or merit of his own.

"Numbers, instead of humbly acknowledging these truths, which are as consistent with reason as they are decidedly inculcated in the Scriptures, proudly rely on their supposed personal righteousness; dare to claim forgiveness and salvation, as in part at least due to their own excellence and good works; and are so far from looking to Christ as the sole ground of hope of deliverance from the wrath to come, and of admission into the kingdom of glory, that they regard his atoning sacrifice merely, if I may venture to apply the term to so awful a subject, as a sort of make-weight, which may compensate for such of their transgressions, as their own imaginary righteousness may not have been altogether sufficient to wipe away. So blind to their own state; so ignorant of the fundamental principles of Christianity, are many who frequent Christian worship."

The second Sermon is entitled "The Christian Method of Justification explained and vindicated." In this Discourse Mr. Gisborne observes, that

"The primary object of St. Paul, in his Epistle to the Romans, was to convince them that all mankind, Jews and Gentiles, were alike guilty before God, and could look for pardon and eternal happiness only through Jesus Christ.

"St. Paul well knew with what unwillingness men acknowledge a doctrine which stands in direct opposition to the pride of heart so deeply rooted in our fallen nature. He knew the eagerness, the obstinacy, which we are all disposed to manifest in confiding more or less in our own righteousness; the earnestness with which we strain to shut our eyes against unwelcome conviction; the pains which we employ to twist and explain away the meaning of the Scriptures, in order to escape the humiliating necessity of confessing our own utter unworthiness and depravity in the sight of our Lord and Judge. In several of the early chapters, therefore, of this Epistle, and afterwards in the seventh and eighth, he dwells with marked anxiety on this most important truth; that any man who would be tried by his own works, by his own deservings, must inevitably perish. Until an humble recognition of this truth be extorted from us by a consciousness of our guilt, we never shall be persuaded to fly with godly fear and truly penitent hearts to the cross of Christ for salvation.

"But," our Author proceeds to observe, "they whose eyes are opened; they who are penetrated with a true sense of their deplorable condition by nature and by transgression, and feel that they are completely unable to deliver themselves from the just anger of God; will throw themselves with joy at the feet of their Redeemer, and with humble and grateful hearts will accept the blessing which he offers to bestow; they will receive him as their Lord; they will adore him as their Saviour; they, under the guidance of the Spirit of Grace, will believe in him, will love him, and will keep his commandments; they will *walk in Christ Jesus, not after the flesh but after the Spirit; and unto them there will be no condemnation.*"

Mr. Gisborne then points out; first, the inherent and perfect and necessary holiness of the divine laws; secondly, that all men have been guilty of breaking this law; and, thirdly, the reasonableness of annexing punishment to disobedience. It is then added,

"Such was by nature the miserable state of man. So truly did the law work wrath. So truly was the commandment which was ordained to be unto life, found to be unto death. So plainly by the law was the knowledge of sin rendered manifest; the knowledge of its heinous guilt, of its universal and deadly influence. Thus condemned, thus helpless, thus destitute of all claim to mercy, thus ignorant whether to human guilt mercy could be extended consistently with the *other* attributes of God, was the whole race of Adam. But God is infinite in mercy, goodness, and wisdom. He saw what man could not discern. He perceived the means of reconciling the offer of

forgiveness to fallen man with the demands of his own righteous and violated law.—A Saviour was at hand. By his obedience unto death the great atonement was made.—Pardon through the blood of Christ, sanctification through the Holy Ghost, and everlasting happiness in the world to come, were offered, as purchased by the sacrifice of Christ, to all who should fly for salvation to him.

"How then may we acquire an interest in these blessings? By faith: by faith only.

"Faith is ordained of God to be the instrument, the only instrument by which we may receive and apply to ourselves the mercy of God, the atonement of our Redeemer. *Believe in the Lord Jesus Christ and thou shalt be saved. A man is justified by faith. The law worketh wrath; therefore it is of faith that it might be by grace. Therefore being justified by faith we have peace with God, through our Lord Jesus Christ.*"

We shall not detain the reader by observing in what manner Mr. Gisborne reconciles the words of St. James with those of St. Paul, on the subject in question, and guards this great doctrine of our Church, that of justification by faith alone, against abuse. "Grace," he observes in this discourse, "proscribes and anathematizes continuance in sin." Every part indeed of Mr. Gisborne's book furnishes an answer to the objection of the licentious tendency of the doctrine of justification by faith.

The third, fourth, and fifth Sermons are on the efficacy of divine grace.

In these Mr. Gisborne undertakes to "explain the necessity of the grace of Christ to salvation; to prove that every man is enabled to obtain this grace; to indicate the means by which it is to be acquired; to point out the tests by which the possession of it is to be ascertained; and to evince its complete and unalterable sufficiency." The following passage appears to us to be remarkably clear and excellent.

"How," he proceeds to say, "is sanctification to be obtained? How is the Ethiopian to change his skin, and the leopard his spots? Will you answer, by repentance; by faith in Christ; by perseverance in every good work?" Be it so. Is repentance then, is faith, is perseverance in good works in your own power? Consult the Scriptures on each of these points. The Scriptures call upon every man every where to *repent*. But do they affirm, do they imply that man can repent by his own strength? Do they admit the possibility of such a supposition? What then is the import of the expressions of the prophet Jeremiah? expressions not less wisely than piously interwoven into the liturgy of our Church. *Turn thou us unto thee, O Lord, and we shall be turned. Turn thou me, O Lord, and I shall be turned, for thou art the Lord my God*—what is the import of the following passages? *God hath exalted Jesus to be a Prince and a Saviour to give repentance unto Israel*, &c. Inquire further how the case stands with respect to *faith*—what is the language of the Son of God? *No man can come unto me, except the Father who hath sent me draw him*.—What saith St Luke? *Apollos helped them much which had believed through grace*. How speaks St Paul?—*Faith is the fruit of the spirit. No man can say that Jesus is the Lord but by the Holy Ghost. To you, O Philippians, it is given to believe in Christ.* Again, are Christian tempers and good works the produce of your own exertions? *It is God that worketh in you both to will and to do. It is God that maketh man perfect in every good work to do his will, working in you that which is well pleasing in his sight*, &c. &c. It is thus that an examination into the natural state of the human heart, and an inquiry into the method by which the different graces of the Christian character are wrought in man, constrain us to ascribe every thing in us which is good to God the author of every good and perfect gift. They constrain us to acknowledge as indispensably necessary to salvation that total change which the Scriptures delineate under a variety of figurative expressions, essentially of the same meaning, and calculated partly to exemplify its magnitude and effect, partly to denote its supreme importance; a change which the word of God attributes exclusively to the sanctifying influence of the Holy Ghost, purchased for us by the sacrifice of Jesus Christ. They constrain us to confess that *except a man be born of water and of the spirit;* emblematically of water by baptism, and substantially of the spirit by the renovation of his corrupt nature unto holiness; *he cannot enter into the kingdom of God.*" (p. 58.)

Mr. Gisborne strenuously defends the position (p. 66) "that the grace of Christ as necessary to salvation is placed within the reach of every man. "Does this assertion," he says, "so full of consolation and encouragement stand firm on scripture authority? On that authority it stands immoveable. *God hath no pleasure that the wicked should die, &c. God our Saviour will have all men to be saved, &c. Go ye into all the world, and preach the Gospel to every creature, &c.* But though it is apparent that God freely offers his grace to every man, is it also clear that every man has the power of accepting it? May there not be a natural or a moral impossibility which may disable the perishing sinner from deriving

benefit from the means of deliverance when placed before him? Among the numerous doubts and suspicions which have disquieted the breasts of Christians, that which is here presented, if one of the most distressing, is also one of the most extraordinary. Do you ascribe to the Most High delusive offers? To the God of truth do you ascribe shifts, pretences, and evasions, which, in the common transactions of life you would disclaim yourself, which you would condemn in any one of your fellow creatures? Is it thus that you dishonour the Father of mercies, and render nugatory his gracious proposal of universal salvation? *God is no respecter of persons.* The offer which he makes to every man he enables every man to accept."

In proceeding with this subject, Mr. Gisborne opposes the doctrine of rigid predestination, and makes a few observations, in which there will arise some difference of opinion between him and the Calvinist, but we must refer the reader, for the arguments which Mr. Gisborne employs, to the book itself.

Mr. Gisborne, in speaking of the tests by which the effectual possession of divine grace is ascertained, proceeds to observe, that all Christians are not as yet perfect Christians; and then introduces the following very encouraging passage.

"Christ will not break the bruised reed. His lambs he will carry in his bosom. He beholds with compassion and forbearance; he cheers with consolation and encouragements the mourner who feareth for his soul. He strengthens the weak hands, and confirms the feeble knees. Examine then thine own breast, whosoever thou mayest be who art tempted to despond; examine whether this be the spirit of thy supplications before the throne of grace —"Make me a contrite heart, O God. Lord, I believe, help thou mine unbelief." Examine whether thy sorrow for sin, thy exertions in pursuit of holiness, correspond with thy prayers. If to these inquiries thou receivest the answer of a good conscience, be comforted. Thou art already under the teaching of divine grace. Persevere in thy course, and the Lord Jesus will cause thy *godly sorrow to work repentance to salvation, not to be repented of, and will perfect that which is lacking in thy faith. Blessed are they which hunger and thirst after righteousness, for they shall be filled.*" (p. 82.)

Mr. Gisborne, after a beautiful exemplification of that passage in the 13th of Corinthians, which describes christian charity or love; a grace which he treats of as one of the chief fruits of the spirit, introduces in his last Sermon on divine grace several beautiful illustrations of its gradual efficacy in strengthening the weak, and in forming the christian character.

After adducing the examples of Nicodemus and Joseph of Arimathea, both of which he very happily applies to the point he is endeavouring to establish, he thus proceeds:

"Do you desire another example? Look to the Apostle Peter. You know his shameful fall. You know his denial of his Lord; a denial deliberate, thrice repeated, confirmed by oaths and execrations. When restored by his forgiving master to the rank of an Apostle, he was forewarned of *the death by which he should glorify God.* Did he now display a dread of danger? Did he now shrink from suffering? Did the full prospect of death now move him? The prayer which his Lord had offered for him had prevailed. *His faith failed not. Converted himself, he strengthened his brethren.* He became the rock on which Christ laid the foundation of his church, both among the Jews and among the Gentiles. He was intrusted with the keys of the sheepfold of Christ, and opened the door of admission to both divisions of the flock. And though on one subsequent occasion he was ensnared by some slight remains of natural timidity into an undue compliance with the prejudices of the Jews; and received on that account the merited rebuke from St. Paul, whom he afterwards names with a warmth of affection, probably increased by the recollection of this very event; he persevered with holy fortitude in his christian course, until it conducted him to that cross on which his master had foretold that he should seal his testimony with his blood. Thus effectual was the intercession of Christ. Thus all-sufficient was his grace. Christ now intercedes before the throne of God for you. To you he offers the all-sufficient influence of his spirit. *Having therefore an High Priest which can be touched with the feeling of our infirmities; an High Priest who was in all points tempted like as we are, yet without sin; let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

"But these, you remark, are primeval examples, exhibited in the days of the Apostles. You would derive greater comfort from instances drawn from modern times and ordinary men. Take an instance then from the annals of your own country. Look to the character and conduct of Cranmer. In the general current of his proceedings, during the reign of Henry the Eighth, you behold a struggle between a mind intent on a conscientious

adherence to duty, and a disposition naturally characterized by timidity. You behold him at one time strengthening himself with succour sought from above, and steadily pursuing his Christian purposes, regardless of the resentment of a furious and ungovernable monarch; at another, the victim of inherent weakness, tamely subservient to his master's will, overawed into culpable compliances. When danger, after the accession of Mary, mustered its terrors, Cranmer sunk in the conflict. Left to himself, in the hour of temptation he fell away. He renounced his faith. Again he looked to the grace of Christ, and he found it all sufficient. Behold him chained to the stake, as the wind disperses at intervals the volumes of fire and smoke in which he is inveloped. Behold his undaunted demeanour; his face full of peace and joy in the Holy Ghost, as it were the face of an angel. Behold him stretching forth into the flames the hand which had signed the recantation; and surveying with a steadfast eye the flesh wasting from the sinews, bone dropping away from bone. Hear him exclaiming with exulting fervour "This hand offended; this hand shall suffer, this unworthy hand." Contemplate this spectacle; this insensibility to pain, this sacred fortitude, this substantial repentance, this complete subjugation of nature and its beseting sin, and say, whether this is not the triumph of grace, whether this is not the finger of God?"

The sixth, seventh, and eighth Sermons are not inferior to those more doctrinal ones from which we have already made large quotations. The sixth is "on the marks which distinguish a real Christian;" the seventh is "on the duty of openly ranging ourselves on the side of the Lord;" and the eighth is "on the sin of dissembling with God;" a sin which the reader will probably discover to be much more common than he may have supposed.

The topics of the other Sermons, many of which are very striking, appear to be well chosen. In the Sermon "on the guilt of establishing unscriptural principles of conduct," enthusiasm is defined to be "the subjection of the judgment in points of religious faith or practice to the influence of the imagination." "In many instances," Mr. Gisborne observes, "enthusiasm suggests unauthorized ideas of personal communication between the individual and the Deity; of personal inspiration sensibly vouchsafed by the Holy Ghost, in mode or measure different from that divine influence on the heart and understanding which is promised to every Christian," &c. He observes, however, "that enthusiasm is frequently imputed by the careless, the ignorant, and the prejudiced, where it is not." After speaking of the evil effects resulting from this cause, and after insisting that the ignorance of the enthusiast cannot, any more than other religious ignorance, be deemed altogether innocent, he compares the mischief of enthusiasm with that of lukewarmness, and pronounces the latter to be much the more common as well as the greater evil.

In the discourse on the extent of genuine Religion, and in a few others, several branches of morality are dwelt upon, of morality, we mean, which is described as arising out of Christian principles. The Sermon on the character of Naaman, and of Herod Antipas, give variety to the volume, and amuse by the biography which is combined with the religious instruction. The discourse "on the guilt and consequence of despising the divine threatenings," is remarkably able; and that "on the happiness attendant on the paths of Religion," which is the last in the volume, has some large passages which are highly pleasing.

Having enriched our work with such abundant extracts from this important volume, it seems to be almost superfluous to subjoin our testimony to its merit.

Mr. Gisborne's style is clear and nervous; his piety dignified and elevated; his zeal is tempered with mildness and candour; his quotations from Scripture are fair and apposite; and, above all, the doctrinal truths which he inculcates are uniformly and closely connected with their practical effects.

These excellences render his Sermons a model which young students of divinity, especially those who may have to address congregations of the higher class, would do well to imitate, and will not fail to recommend them strongly to attention.

The reader of this volume will be made to see, that in rejecting the leading doctrines it contains, he rejects the only solid security against ungodliness, self-righteousness, pride, selfishness, and discontent, with all the train of cri-

minal and sensual passions. Does he complain that Mr. Gisborne (to use the ordinary phrase) *carries things too far?* he is made to feel that in effect he complains of too much piety, of too much humility, of too much faith in Christ, of too much circumspection in avoiding sin, of too much dependence on the divine aid, of too much integrity in the various transactions of life, of too much exactness in the performance of its duties, and of too much truth, candour, charity, and love; of being taught to look for too much support from Religion in the present world, and to indulge too lively and exalted hopes of the happiness which is to result from it in a life to come.

The great doctrinal truths of Christianity, when ungardedly exhibited or injudiciously defended, seldom fail to excite opposition and disgust in all who have not already taken their stand on the side of orthodoxy. But as here presented by Mr. Gisborne, we trust they will, by the blessing of God, make their way to the hearts and consciences of a large proportion of his readers. If he had enforced only two or three even of the most important truths of the Gospel, insulated from other truths which serve to qualify and correct them, and clothed in that phraseology which is thought to characterize a sect; if he had deduced them from unsuitable texts, and attempted to confirm them by passages of scripture somewhat strained and misinterpreted; and, above all, if he had exhibited the doctrines in such a manner, as not *clearly* to point out their practical value; what would have been the effect? A few persons, partial to the tenets in question, might have applauded the discourses; but another and a much larger class would have laid aside the volume, disgusted with the author, and confirmed in their prejudices against the leading truths of Christianity.

These faults Mr. Gisborne happily avoids, and in this every preacher will do well to imitate him.

We would remark, however, that elegance of style and propriety of expression are apt to fascinate even many readers who do not truly assent to the doctrines which are affirmed. It is therefore probable, that not a few may join in the commendation of Mr. Gisborne's Sermons, who are far from being cordially attached to his system of divinity. Let all, therefore, who commend the work before us be reminded, that if they cannot endure the same truths, when clothed in meaner language, or accompanied with some mixture of error or infirmity, they are justly liable to a suspicion of not approving the Religion of Mr. Gisborne, however they may praise it.

A sound and sincere Christian will often rather bear with some things which he disapproves, and incur the reproach of countenancing the very faults which he laments, than lay aside an author of sterling worth, or turn his back on a pious man, on account of weaknesses, or even faults of secondary importance.

These Discourses of Mr. Gisborne, an author already well known and in very general estimation, will furnish, as we trust, a powerful antidote against those errors, both in doctrine and practice, which are contained in the writings of Mr. Fellowes, in some parts of the Letters of Mrs. West, lately reviewed by us, and also in other recent publications.

Our author justly regards true faith as the only foundation of right practice; and in surveying the superstructure which he has erected upon that foundation, we discover that his standard of practice is a very high one. That this high standard is attainable by all, is a point which Mr. Gisborne has taken pains to establish. In the arguments he employs to prove the practicability of every man's becoming consistently and deeply religious, he will appear to some to use language too much opposed to the peculiar doctrines of Calvinism. Even Calvinists, however, will acknowledge, that his Sermons abound in evangelical truth, breathe a remarkably Christian spirit, and exhibit a just and edifying picture of the Religion of Jesus Christ.

We were surprised at the 120th and following page, by a want of simplicity, very unusual in the writings of this pious and respectable author.

XXII. *Critical Remarks on the Hebrew Scriptures, corresponding with a New Translation of the Bible.* By ALEXANDER GEDDES, LL. D. volume I containing remarks on the Pentateuch, 4to. pp. viii. and 475. 1800.

THE attempt to poison the very fountains of religious truth, by a continued commentary upon the Holy Scriptures, written upon the evident and unequivocal principles of infidelity, is an instance of profane audacity, which has not been exhibited in this country until the Translation of the Bible, and Critical Remarks, of Dr. Geddes appeared. The Translation has proceeded as far as the Book of Ruth; to which the Prayer of Manasseh is subjoined. The Remarks comprehend the Pentateuch alone. It may betray us into a dangerous security to imagine that works, confessedly beyond the capacity of the common class of readers, are, by that circumstance, prevented from producing any extensive mischief. There never have been wanting men, who were ready, with an officious impiety, to bring forward to the attention, and reduce to the level of the generality of readers, such sentiments in works of this description as might promote the wretched cause in which their abilities and exertions were engaged. Such was the undeserved fate of the valuable labours of Mill in the hands of a Collins. The rash and unwarranted assertion of Dodwell, respecting the Canon of the New Testament, which had as fair a prospect as can well be imagined of remaining in obscurity, from the nature of the work in which it is found, was discovered by a Toland, and, in his zeal for the degradation of Scripture, introduced to the public attention. These instances, to which others might be added, may lead us to expect that the work before us will not escape a similar treatment; and that the Translation and Remarks of Dr. Geddes will in future be resorted to, as the most complete, and, for reference, the most commodious repository of infidelity which the English language affords.

In the examination of any work, two methods may be adopted; the more laborious one of discussing in order the whole of its contents; or that of reducing the general argument to the principle or principles on which it is founded, and making these the subject of examination. The nature of the work must determine which of these two methods is the most eligible; and the nature of that which is now to be examined plainly decides for the latter. If the performance of Dr. Geddes can be reduced to one principle, or to a few principles, it is evident that the labour of confutation will be much abridged and facilitated; the result of the argument will be more simple and intelligible, and the whole superstructure of learned and elaborate criticism, which is built upon those principles, will share the fate of its foundation.

It requires no uncommon sagacity to discover, that Dr. Geddes has, throughout the whole of his work, uniformly proceeded upon the supposition, that the writings of Moses are entitled to no higher authority than any human composition; and that, in claiming a divine commission, the Hebrew legislator acted the part of an impostor. That no injustice is done to the Author by this representation, we will prove by an appeal to his work. The account of the Creation is represented as a fiction of Moses; some parts of it as "an admirable device." "Another *end*," he says, "which the cosmologist had in view, when *he distributed* the work of creation into six days, &c." (p. 28.) After observing that it was the general conduct of ancient legislators to feign an intercourse with some divinity, he proposes the question of an objector:—"But was this, it will be said, the case with Moses? Why not? And where is the proof that Moses did not, in this, act like other legislators, &c." (p. 41.) Again, "We have now got to the end of the *mythos* of Moses"—"a most charming political fiction, dressed up for excellent purposes in the garb of history, and adapted to the gross conceptions and limited capacity of a rude, sensual, and unlearned credulous people" (p. 49, 50.) Passages of this description are plentifully interspersed throughout the work: we shall, there-

fore, content ourselves with the addition of the following alone. "The God of Moses, JEHOVAH, *if* he really *be* such as he is described in the Pentateuch, is not the God whom I adore; nor the God whom I could love." (p. 474.)

But before such an opinion of the character of Moses, and of the history written by him, could be established, it was necessary, in some manner, to dispose of those *miraculous events*, by which the integrity of the one and the truth of the other were attested. If the miracles are once admitted, the whole hypothesis must be abandoned. Of this the Doctor was sufficiently sensible; and, in order to relieve himself from the difficulty, has adopted a method, the most simple and expeditious imaginable. Relying upon the stability of his assumed principle, that the whole history of Moses is an imposture, he has proceeded, without further ceremony, to resolve all the miracles, as he met with them, into such natural occurrences as most nearly resembled them. So, the burning yet unconsumed bush, out of which Moses was addressed by God, was only "an uncommon luminous appearance in a bush of briars." (p. 164.) The various plagues inflicted upon Egypt are explained in the same manner. It will be sufficient to refer to the observation of Dr. Geddes in the close. "Such were the famous plagues of Egypt, as they are related by the Hebrew historian, &c."—"Is the story then entirely without foundation? Perhaps not. While Moses and Aaron were soliciting the Egyptian King for leave to go with the Israelites into the wilderness, &c. it might very well happen that an extraordinary exundation of the Nile should take place, and be followed by an uncommon brood of frogs, &c. &c." (p. 212.) The Doctor, however, does not appear to have been perfectly satisfied with this solution; for, by his own acknowledgment, the events, although natural, were uncommon; and that they should happen successively at the command of Moses, in attestation of a peculiar claim, must be little less than miraculous. He, therefore, leaves his reader in doubt, whether the whole be not a fiction of the historian. These are his words: "Indeed the intention of the Hebrew historian seems to have been, to assemble every sort of calamity by which a nation, situated like Egypt, could possibly be afflicted; and in this he has been wonderfully sagacious and successful." (p. 195.) The passage of the Israelites through the Red Sea affords as little embarrassment to our adventurous Commentator. It is nothing more than what is performed at the present day. Suez, or near Suez, is the place fixed upon for the passage. Modern commentators suppose it to be Kolsum, whose ancient name is Clysma. Upon the position of this place two eminent geographers are at variance. D'Anville places it below, Niebuhr above Suez. But Dr. Geddes is peculiarly unhappy in his attempt to overturn this miracle, by supposing that the shallows near Suez "might, in former times, have been frequently dry." (p. 225.) It is a well established fact, admitted by Niebuhr, and confirmed by one of the first geographical writers of the present age, Major Rennell, that the Red Sea has, from the earliest times, been gradually retiring; particularly that there is a valley, to the extent of four or five miles to the northward of Suez, (Volney says two leagues) which appears, from all accounts, to be the deserted bed of the sea. (See Geography of Herodotus, p. 474, 475.) The first note on Exodus xx. affords a perfect specimen, in addition to those already produced, of the process by which Dr. Geddes converts miracles into natural events; to which the reader may refer, if his reason and piety be not already sufficiently insulted.

If it be asked, as it reasonably may, what authority Dr. Geddes had for this licentious treatment of the sacred volume, almost the only reply that can be given is, that from some unspecified cause, he had, in common with other infidels, acquired the habit of regarding the Old Testament as a collection of human compositions, and an imposture. His interpretations have,

generally, some such preface as—"I am clearly of opinion;" (p. 182.) or, "for my part, who believe nothing miraculous in the event." (p. 225.) If he had any other reason for his conduct, it might possibly be founded upon the *oriental imagery* ascribed to Scripture, which, as a kind of magic wand, will transform it into any meaning. The indiscriminate manner in which this style is imputed to the writers of the Old Testament might almost lead us to expect it in their genealogical registers. But if the advocates for so convenient an instrument of perversion would attend to the necessary distinction to be made upon the subject, they would avoid some errors; particularly, if Dr. Geddes had noticed the manner in which the passage through the Red Sea is recorded historically, Exodus xiv. and described poetically, chap. xv. he might, possibly, have been induced to be less liberal in the application of this method of solving every difficulty that presented itself. There is another argument, however, occurring at different intervals in the work before us, upon which the Commentator appears to place much reliance. It is the argument of analogy, founded upon parallel incidents recorded by profane writers. The general pretence to inspiration in the ancient legislators is adduced to invalidate the claim of Moses. Josephus compares the passage of the Israelites through the Red Sea to that of Alexander's army through the Pamphylian Sea. But Dr. Geddes should have been better acquainted with the object of the Jewish historian in composing his history; an object to which he made greater sacrifices than could have been wished; than to press into his service an authority which might so justly be disputed. The instance of Scipio's soldiers, who surprised New Carthage, by taking advantage of an ebb, is more to the purpose; and the affair was converted into a *prodigy* by the artful general. The Doctor has adduced some modern testimonies to the same effect. Such is the account of the preservation of Holland by means of the tide, which, Burnet says, was considered as a *miracle*. (p. 226.) And such is the assertion of Bruce respecting Egypt, that "it is a perfect *prodigy* to see rain here." (p 186.)

It is acknowledged that, in all cases, we must be governed by the preponderating evidence; and that a slender presumption may often be sufficient to oblige us to a certain belief and a certain course of conduct. But to satisfy ourselves with the evidence resulting from faint and partial analogies, in preference to opposing evidence of far superior force, is an argument of that intellectual weakness or perversity, which only belongs to those, who are inflexibly bent on the pursuit or establishment of error; and that the concurring evidence, derived from many independent sources, upon which the divine authority of the sacred writings of the Old Testament is founded, is of force far superior to any argument which can be opposed to it, will be denied by none who consider the subject without an undue bias. In the history of the Old Testament, particularly the former part, the miraculous events are so inseparably interwoven with the ordinary transactions, (as even the inveterate Bollingbroke acknowledged,) that they must stand and fall together. The attestations, therefore, to the truth of the one class, which have been supplied by all parts of the world; by Phœnicia, by Egypt, by Greece, by India, are equally effectual to the establishment of the other.* Let it be likewise considered, that the facts recorded by the Hebrew historian were, many of them, such as did not admit of deception; and that the witnesses of them were, not a select body, but a whole and a numerous nation, whose attention was frequently and statedly called to the supernatural interposition, by which they were delivered from Egypt, and whose civil as well as

* Many other nations might be added; and, concerning the Deluge, Sir William Jones affirms, that it is "an historical fact, admitted as true by every nation to whose literature we have access, and particularly by the ancient Hindus."—*Asiatic Researches*, Ninth Anniversary Discourse.

religious institutions were entirely founded upon that law, which they believed was delivered to them, in a solemn manner, by God himself, in the wilderness in which they sojourned. Upon this subject may be consulted the former part of Leslie's Short Method with the Deists, and Stillingfleet's Orig. Sac. book ii particularly chap. i. Warburton, likewise, has undertaken to demonstrate, "that the universal pretence to revelation proves the truth of some, and particularly the Jewish." Div. Leg. book iv. § 1.

But were there no other exceptions to be made to the character of Dr. Geddes as an interpreter of the Scripture, the profane levity, which he constantly discovers, would, in the minds of all serious persons, utterly disqualify him for the office. Take only a few instances. Of the Egyptian magicians, he says—"The rogues had got by them a little red earth, &c." (p. 186.) In his account of the Plague of Frogs:—"Poor Chanticleer! to have thy privilege usurped by a nasty frog! &c." The ridiculous and ill-judged substitution of skipover for passover, affords the Divine the opportunity of a pun—"But to skip from the subject all at once, &c." (p. 210.) The parallel, however, which he has drawn between an incident which happened to himself, and that which happened to Balaam, exceeds every other instance, and for irreligious buffoonery would not disgrace a Paine. (p. 393, 394.)

Christian charity would willingly, in some sense, believe the solemn profession made by this author—"*Christian* is my name, and *Catholic* is my surname. Rather than renounce these glorious titles, I would shed my blood." (p. vi.) But in what sense can it be believed? The unhappy man, it is true, has now nothing to fear from the judgment of his fellow creatures. But the most indulgent principles of our religion hardly permit us to think that he is removed to a more favourable tribunal. Nor can we contemplate, without the most serious apprehensions, the condition of one, called to appear before his Maker, and to give an account of a life, the principal exertions of which had a direct and powerful tendency to destroy the influence of religion in the minds of men, and to plunge them into a state of unreclaimable impiety.

XXIII. *The Excellence of Christian Morality. A Sermon, preached before the Society in Scotland for propagating Christian Knowledge, at their Anniversary Meeting, Thursday, 6th June,* 1799. By the Rev. Wm. Bennet, Minister of Duddingston. 8vo. . . 75 and 51. Edinburgh, Creech; and London, Ogle, 1800.

This discourse is certainly not a model of parochial instruction; for to say nothing of its length, it is too elaborate a composition for common occasions.—Considering how incapable the generality of hearers are of attending to any close contexture of argument, to any refinements of discussion, or any very lengthened enumeration of particulars, those Sermons seem best adapted for edification in which the preacher, selecting a few important and interesting truths, presents them in the most obvious light to the understanding, and without distracting or fatiguing the attention, labours to affect the heart.

Extraordinary occasions, however, will sometimes arise, which afford a greater latitude to the Christian Divine; and these our author has shewn himself well qualified to improve.

The subject of this Sermon, "Christian Morality," is of universal concern, and by our regard to it, that most important of all questions, Am I a real Christian? is to be determined. For what is Christianity but a divine institution for the restoration of fallen man to his primeval purity? Its intention is to recover him through the mediation of Jesus Christ, and by the influence of the Holy Spirit on his heart, not only to a state of hope, but to a state of allegiance to his supreme Lord.

After apprizing the reader that the term morality is used in this discourse, not as descriptive merely of the "conduct of men to each other," but as including likewise what is due to God; and making some just observations on the uncertainty and insufficiency of *hu-*

man laws, the principle of *honour*, the influence of *sentiment*, a *moral sense*, and the dictates of unassisted *reason*; he proceeds to shew the superior energy of those principles, from which the true Christian acts; viz. a regard to the *authority of God*, *faith* in his word, *love* to his name, and a *zeal* for his glory.

He then takes a view of the "*extent* of christian morality." We recommend the perusal of this part of Mr. Bennet's Sermon to some modern writers, who, while they pretend to be strenuous asserters of practical Christianity, seem not to have consider *what it is* they contend for, nor to have learned the number, variety, and qualities of those duties which the Scriptures comprehend under that term.

It is on social duties that those writers generally dwell, who attempt to separate the principles and the practice of Christianity, yet few of them seem fully aware of the extent of the divine law, even with respect to such duties.

Among the illusions by which men deceive themselves in this important matter, our author mentions that common but melancholy instance of an undiscerning mind, the appealing with no small degree of self-complacency to our Saviour's Sermon on the Mount, as their acknowledged standard.

"But is it possible," continues Mr. Bennet, "to read that awful sermon of Jesus, with any degree of attention, to believe that the speaker's authority was divine, to know that his words were immutable, and not to tremble while we read? What! is it necessary not only to be poor in spirit, but to be mourners for sin? not only to be merciful, but pure in heart, not only to be meek, but to rejoice in enduring persecution; not only to hunger and thirst after righteousness, but to press on to perfection? What! shall we be in danger of hell fire, not merely for open acts of revenge, but for being angry without a cause; not merely for committing adultery, but for looking upon a woman with impure desire; not merely for swearing falsely, but for swearing at all; not merely for revenging ourselves upon enemies, but for not loving them! not merely for unjust deeds, but even for covetous thoughts; not merely for doing the will of Satan, but for not doing the will of our heavenly Father! Must we never hope to be admitted to heaven, except we not only do not walk in the broad way of the world, but eagerly "strive to enter into the straight gate that leadeth unto life;" except we not only do not break the commandments, but except we do "all the will of God;" except our righteousness not only shall "exceed the righteousness of the Scribes and Pharisees," but except we aspire "to be perfect, as our Father in heaven is perfect!" "What awful ideas are these of the extent and spirituality of the divine laws! Is it conceivable, that human infatuation can be so great, as to pervert these declarations, to nourish security, and to palliate grovelling systems of morals? If the light that is in such men be darkness, how great is that darkness!" If at the last they are to be "judged out of their own mouths," how awful must be that judgment!

"To sober and serious minds two conclusions will appear to arise from the review of this wonderful and appalling sermon. One, that it was designed to be a perpetual standard, by which the "spirit was to convince the world of sin, of righteousness, and judgment; and thus to be at the same time an incentive, guide, or schoolmaster, to bring men to Christ, and to convince them of the indispensable importance of his atonement, of the necessity of repentance, abasement, and regeneration.—Another object seems to have been, that it might stand as a model of the extent and purity of Christian morality to every age; and at the same time convince men of the necessity of divine power to enable them to rise to the standard, or to realise the character which it prescribes" (p. 38.)

Mr. Bennet next considers the efficacy of Christian principles; and after observing that "it is undeniably of great importance to possess a pure standard of morals," inasmuch as "the more sublime and extensive it is, the more eminent and admirable will those characters appear which are formed *even by the attempt* to reach it," the author allows, "that it is discouraging and melancholy to aspire to objects which we suspect to be unattainable." This concession is made for the sake of introducing that interesting doctrine of Christianity, the *influence of the Holy Spirit*. This sovereign remedy for our distempered nature, through which alone we have any hope of being able to approach that sublime standard of duty, which the Gospel sets before us, is here asserted, and the christian doctrine of regeneration supported by an appeal to the holy Scriptures, and to experience.

Mr. Bennet allows, indeed, that the instances of this great moral transformation are comparatively few, but observes, that the paucity may be accounted for, by the small extent to which the reception of the genuine doctrines of Christianity has obtained among man-

kind. He maintains, however, that though such instances are rare, yet that the introduction of the christian system of morals has effected so great an amelioration in the conduct of mankind at large, as serves to demonstrate the efficacy of its principles, even when not felt in all their force, nor carried to their full extent.

"The Gospel," says he, "is, in more respects than one, like the principle of light, to which it has been so justly compared. It may be distorted by a false medium, or obscured by the intervention of clouds, yet still it assists vision, still it may be beneficial, still it is light, and preferable in every case to darkness. Or it is like the element of heat, which, though unseen, may latently support and invigorate life. Thus even the worst corruptions of the Christian Religion have not utterly extinguished its beneficial tendency. To what but the influence of the Gospel is Europe indebted for her boasted superiority and civilization? Why do you no longer behold around you the horrors of ferocious barbarism, or degrading superstitions; the impious obscenities of idolatry, and the afflicting miseries of unmitigated slavery; the ravages of merciless cruelty, or the outrages of ungoverned lust; altars stained with human gore, or funerals resounding with the groans of butchered gladiators! It is because at the commanding aspect of Christianity those abominations vanished from the earth. Why are infants no longer exposed to capricious destruction from unfeeling parents? Why are parents now secure from the snares and the murdering designs of ambitious sons? Why are servants now protected from the tyranny and torture of inhuman masters? Why is the wife now respected in her age, and not, as previously, dismissed to make room for the seducing wanton, or tortured with the insolence of rival concubines? What has exalted the whole female sex to respectability, to deference, and to love? Without a question it was Christianity. It was the Gospel that first taught men to abhor these abuses, and still restrains and overawes the most unworthy from relapsing into such enormities. What has mitigated the horrors of war, civilized the manners of nations, attempered the power of the great, and exalted the condition of the poor? It was the same cause. And no system of philosophy, before its appearance, ever produced any similar effects, or ever even *attempted such designs.*

"How wonderful must be the power of this morality, when, even in its foulest and most perverted state, it can operate such effects? And how astonishing would its energy appear, if it were permitted "its free course," and cherished in its peculiar vigour! If such benefits attend its most defective forms, and its indirect influence, in its more perfect condition, what extensive effects would it not produce, on the state of social, domestic, and individual happiness." (p. 47.)

In the remaining head, "the *consequences* of christian morality," the author shews its influence on individual happiness, by the force of its principles in liberating the soul from the dominion of unsanctified passions; by producing a willing mind in the performance of duty; by affording evidence of a state of acceptance with God; by giving us the true enjoyment of life; yielding us a resource in affliction; enabling us to triumph in death; and rendering us meet for heaven.

From the excellence of Christian Morality, Mr. Bennet observes, that a proof arises of the *truth of Christianity*, level to common understandings. On this argument he at the same time addresses more reflecting minds, reminding them how little has been effected by all the writings of heathen moralists.

His next inference, is that the morality of the Gospel being so excellent, and so convincing a proof of its truth, it ought to be *the standard of our opinions.* Here he exhorts his hearers to make it their rule in judging not only of doctrines and institutions in religion, but of the merit of actions, and the comparative advantages of professions, occupations, and conditions in life.

After shewing that the rule should also be applied to our own character and pursuits, he proceeds to enforce the duty of endeavouring to *propagate and promote its influence.* In this part of the Sermon there is an observation, which we would wish every friend of order and regular government to attend to.

"The diffusion of true religion tends, beyond all other means, to civilize the people, to ensure social peace, to maintain durable order, to strengthen the authority of the laws so limited and impotent in themselves, to dispel anarchy and barbarism, and to instill and foster tranquillity, concord, contentment, beneficence, comfort, and prosperity." (p. 70.)

Having exhorted his hearers to contribute liberally to the support of the institution, for which the Sermon was intended, the Preacher takes leave of his auditory in the true spirit of christian philanthropy.

"How vast, sublime, and constraining, are the motives which should impel the Christian

thus ardently to promote every prudent and enlightened plan to diffuse the pure doctrines, and the moral influence of the Gospel of his Saviour! it is not merely their temporal advantages, but their eternal consequences, that he contemplates. It is not the present convenience of his brethren alone that he seeks, but their immortal felicity. The prosperity of his country, however dear, the honour of his church, however respected, the propagation of his peculiar creed, however revered, do not limit nor confine his benevolent designs. With an expanded heart and enlightened soul he can embrace the widest and the best interests of his kind. He looks with delight to the spiritual improvement and moral regeneration of men of every kindred, and tongue, and people, and nation. Confiding in the promises of God, and listening to the suggestions of charity, his soul exults in the prospect of the conversion of nations, and the salvation of a world."

The subject of this Sermon having a relation to one of the most important points of christian theology, has been the principal reason for our going so much farther back than we intended, in order to review it. We recommend it to the perusal of young Clergymen, as a pleasing exhibition of the design of Christianity, and as calculated to remind those who, with a becoming zeal, are endeavouring to enforce its neglected doctrines, to keep in view the great end of every doctrine, the restoration of fallen man to the image of his Maker. He who estimates the importance of doctrines by their bearing on this grand end, will, like our author, give no man reason to charge him with being an abettor of a licentious system. His great *moral object* will be obvious in all his *doctrinal discussions*. On the most theoretical points there will be a practical tincture in his discourse, which will shew to discerning minds that he is aiming not to nourish or to gratify a spirit of theological speculation, but to "turn men from darkness to light, and from the power of Satan unto God."

We do not, however, think the Sermon without fault. In some places the style is turgid, and the reasoning wants logical precision. The frequent and ill-judged recurrence of antithesis has also a very unpleasant effect. But, upon the whole, it certainly has great merit, and is calculated to answer a very useful purpose.

To the Sermon is added an Appendix, containing an interesting account of the Society for propagating Christian Knowledge in the Highlands and Islands of Scotland.

XXIV. *A Call for Union among the Members of the Established Church, enforced by a Brief Review of the injurious Tendency of Controversies and Contentions among real Christians.* Bristol, Bulgin; London, Matthews, 1802. pp. 16. Price 6d.

THE author of this short and well written tract pleads the cause of Christian unity with force and discrimination; and we sincerely wish that his peaceful counsel may obtain a hearing. To the careful and candid consideration of all men engaged in religious controversy we recommend the following observations:

"Religious dissentions ought to be religiously conducted. Whatever be the character of our adversary, whether he be weak, ignorant, proud, peevish, or even insolent; we are still bound by the obligations of the Gospel to deal with him *charitably*. Surely, then, we ought not to quarrel, for accidental and trivial differences, with those who give us no other offence, than that of not seeing every thing with our eyes. If they follow the same guide with us, observe the same rule, and have the same end in view; let not our charity, which ought to be sufficient to cover a multitude of sins, prove too weak to bear with a few infirmities." (p. 5.)

After shewing, by an induction of particulars, the variety of evils which attend strife and contention in any community, whether civil or religious, he thus proceeds:

"Uncharitable contentions must also incur the anger of the Almighty, inasmuch as they are bitter foes to the power and life of godliness. They exhaust that zeal, consume that time, and waste those talents which ought to be dedicated to far better purposes. They impel us to provoke one another, not to love and good works, but to enmity and every evil work; and hence, instead of uniting in prayer for the peace of our Jerusalem, many seem to vie with each other in introducing the distractions of Babel.

"I am aware of the objection, that we are required to *contend* for the truth, and that *earnestly*. The position is just; and assuredly, when truth is at stake, lukewarmness is cowardice, and neutrality is treachery. Yet, let these two observations accompany and limit the concession: first, that it is not *every* truth, but only *great* and *necessary* truths which demand, or will always warrant, an earnest vindication; and, secondly, that the same lawgiver, who has required us to be *earnest*, has also commanded us to be *gentle*. All Chris-

tian graces, like moral virtues, may *consist* together; and it can never be necessary to suspend one, in order to make room for the exercise of another. There is no more occasion that we should cease to be gentle when we wish to be resolute, than that a man should lose sight of the rules of economy when he begins to be generous.

"Should any one suppose it possible, that by bitterness of contention some good purpose may perchance sometimes be effected; let him remember, that as "the wrath of man worketh not the righteousness of God," so neither can it accomplish the reformation of his creatures. It is a blind and crooked policy, which teaches us to attempt the cure of one fault in our neighbour by committing another, and perhaps a greater ourselves; and we must be no ordinary adepts to the faculty of self-deception, if we can seriously persuade ourselves, that by indulging against an antagonist the excesses of our passions, we are likely to correct the eccentricities of *his opinions*." (p. 9, 10.)

No one can have paid common attention to the general spirit and style of controversial divinity, without perceiving that the cause of Religion has been thereby deeply injured.

Nor from this censure do we mean to exempt the conduct even of all those who have zealously contended for the soundest doctrines. Not to mention more recent, and therefore more invidious instances, let any one take a superficial view of the volumes written about the year 1772, respecting the Calvinistic and Arminian controversy, and he will feel the full force of the following remarks, with which we shall close our extracts.

"In speaking of religious controversies, it is proper to distinguish, by an especial emphasis of censure, one fault, of which many who engage in them are notoriously guilty; I mean that of charging upon an adversary opinions, which he not only does not maintain, but disavows and abhors. Instances of this common vice of disputants might easily be referred to. The reader will perhaps recal some of them, in which Arminians have arbitrarily branded all Calvinists with the titles of Fatalists and Antinomians; while, on the other hand, some Calvinists have unjustly imputed to some of their Arminian adversaries a presumptuous opinion of human merit, and a total denial of the doctrines of divine grace. It may also be remembered, how frequently a decided preference of the Established Church has been stigmatized as bigotry by one party; while a liberal spirit of toleration is decried by another party as a species of latitudinarianism, which indicates a latent attachment to the conventicle. Indeed, if we were to estimate the sentiments of certain writers, by the spirit which characterizes the more animated periods of their compositions, we should be led to conclude that they considered it as a certain truth, that all who do not entirely coincide with themselves are at once destitute of understanding, heterodox in their faith, disloyal in their principles, and immoral in their practices.

"Another fault which prevails among controversialists, and which is not less disgraceful to those who are guilty of it, than injurious to those who suffer by it, consists in charging upon the principles of any set or party of men the errors of some few individuals who belong to it. This mode of arguing from particulars to generals is reconcilable neither to good logic, sound morality, nor genuine Christianity. It indicates a grossness of conception in the intellect, or a relaxation of principle in the heart, and must inevitably bring all those who adopt it, into the wretched dilemma of acknowledging either an unfortunate incapacity for discrimination, or a culpable disregard of integrity." (p. 12, 13.)

XXV.—*Sermons, on Evangelical and Practical Subjects; designed chiefly for the Use of Families.* By Samuel Lowell. 8vo. pp. 396. 7s. 6d. Boards. Ogle, &c. 1801.

These Sermons are sixteen in number; all of them on subjects of an useful kind, which Mr. Lowell has treated with great seriousness. We have much pleasure in adding, that the doctrines which they inculcate are sound and scriptural, and that they contain much solid and valuable instruction.

We conceive it our duty, however, while we acknowledge that the principles and tendency of these Sermons are excellent, to declare, that we cannot recommend them as good patterns of pulpit composition.

We were led by the title page to expect great plainness of manner in handling the momentous truths of Religion. The Sermons are offered to the public, as "designed chiefly for the use of families." But we much doubt whether there are many families, to all of whom, and particularly to the servants, these discourses would be sufficiently intelligible. If only a few words above the level of their attainments had occurred, to notice them might have savoured more of fastidiousness than of sound criticism; but the Sermons throughout are written in a far too turgid style, and with far too little attention to simplicity of diction. Sometimes, indeed, an idea cannot be expressed by any familiar

term: the preacher therefore, from mere necessity, permits the difficult word to stand. But we apprehend that Mr. Lowell is not entitled to this apology for his frequent use of high-sounding terms.

Another objection to many of the Sermons is, that they are encumbered by too much extraneous matter. The discourse on the Parable of the Sower, is a striking instance of this fault. On a text affording so much room for reflection, the Preacher's care ought to have been, to free his Sermon from all irrelevant matter. But, as if the passage were steril of materials, Mr. Lowell, before he proceeds to the immediate subject of his text, introduces a variety of topics, such as, the labours of Christ as a teacher; the rationality of Christian instruction; the importance of Christian doctrine; the superiority of the teaching of Christ to that of any other instructer, &c.; which, though perhaps not absolutely irrelevant, have no immediate relation to his subject, are unnecessary to the main design, and serve only to distract attention.

Such a mode of procedure is productive of another very serious inconvenience, of which these Discourses afford several instances: it leaves no room for an application of sufficient length.

We infer from the principles which Mr Lowell has avowed in these Discourses, that he will not be offended with the freedom of our remarks.

We can say with great truth, that we very reluctantly point out the faults of any work, in which the genuine principles of Christianity are maintained, as they are in these Sermons. And we can with equal truth declare, that our strictures would not have been carried so far, if we had not wished to take so fair an opportunity of guarding young Clergymen against the imitation of this author's manner. There is a sort of finery in his compositions, with which some are likely to be captivated, but which all must studiously avoid, who wish to be intelligible and impressive. We would likewise recommend, that Sermon-writers should give a greater degree of prominence to the leading points of Christian doctrine, than has been afforded in this case. It ought not to satisfy a Preacher, that the doctrines of the Gospel are actually to be found in his Sermon; they ought to be placed in such a light that it should be impossible to overlook them.

In order to justify our strictures, we produce the following passages, selected from many of a similar kind:

"Nothing contributes more to raise the gently-pleasing emotions of the heart, than the united affections of a well regulated family; and when those affections are drawn together, by the superior attractions of Christianity, enjoyment has all the security it can receive, in a world of vicissitude." (p. 1)

"The waters of strife rush in with impetuous violence; and the family, which ought to have been an asylum of peace and love, becomes the horrid haunt of jealousy and contention. The heart is wrung by a thousand pangs—despondency presses down the soul—life becomes a burden—and the prospect of eternity tremendous. Moralists propose plans of reformation, and urge their advice by all the flowers of rhetoric, and all the soft insinuations of a graceful oratory. Listening throngs attend. They say, "the orator has spoken well," "*Resolve, and re-resolve, but die the same.*" (p. 14.)

"The religion of *Jesus* is a system which opposes the depraved passions of the human heart, and instead of administering consolation to a man devoted to sensual pleasures exhibits a thousand horrors. Various sophisms have been invented against its authenticity; and in proportion as men feel their passions interested in the cause of infidelity, they become unbelievers. Desire and sentiment have a closer connexion than we sometimes imagine; and "our passions resemble prisms, which divide every ray, and colour every object with an artificial hue" (p. 144)

"The mind overcome by a consciousness of guilt, contemplates the justice of the skies with fearful apprehensions—dreads the forked lightnings—and thrills with horror, lest the encircling flame should enwrap the soul in everlasting perdition." (p. 175.)

Speaking of Belshazzar, he observes,

"Alas! a burning sense of guilt drys up the spring of hope, and abandons his soul to the terrors of despair. Thus conscience maintains not an uniform flame—but occasionally bursts out as an eruption from *Etna*, or *Vesuvius*—presents in one moment a thousand horrors—and opens the abyss of ruin at the sinner's feet. The gloom of midnight strikes him with terror. The lonesome solitude affrights him. He starts at his shadow—hears voices which sound only in the ear of guilt—

and lives in dread of his own reflections." (p. 211.)

The following extract comes nearer to the seriousness and simplicity which become the pulpit, and affords a specimen of Mr. Lowell's best style:

"Do you then find this world to be the vale of trouble? Are all its delicacies, and even many of its common comforts, denied? Do you feel the weighty hand of the oppressor, sinking you into the dust? Are you tempted to think your case hard? Is it ever suggested, that the great Governor of the universe is regardless of your sufferings and poverty? O! let not these desponding apprehensions take possession of your mind. Give glory to God. He inspires the sympathetic emotion we feel for your affliction, and therefore, cannot himself be regardless of your sorrows. His ways are unsearchable. These trials form a part of that infinitely wise economy, by which *the redeemed of the Lord* are to be brought to a state of everlasting repose—of inconceivable enjoyment. If present indigence be succeeded by eternal riches, there will be no cause of complaint. Consider your trials as so many lectures, designed to instruct you in the vanity of this world, and the importance of the world to come. Remember that nothing comes to pass independent of the controul of God. Yield not to a spirit of discontent. Be assured that happiness, as it respects this life, is not so unequally distributed as a superficial view would lead you to imagine. If you are persuaded, that the proportion of present enjoyment is not in your favour, remember, that by sin you have forfeited every claim. Let it be your grand concern, that present afflictions may be sanctified; and then, whatever may be your outward poverty, you will be "rich in faith, and an heir of the kingdom." Frequently review your various mercies, and you will see much cause for gratitude. Though many of your desires have been crossed, some of your hopes have been realized; and in a thousand interpositions, your God has appeared on your behalf. Your lot is ordained in infinite wisdom, and by this gracious appointment, you escape the fury of those temptations, which might have *hurled* you into the gulph of perdition." (p. 315.)

In Sermons calculated for the use of families, the sneer at *the Downy Doctors of modern times* might have been omitted.

We likewise disapprove of the quotations from poets, which abound in these Sermons, and which seem to darken the subjects they are brought forward to illustrate.

REVIEW OF REVIEWS, *&c. &c.*

REVIEW OF THE MONTHLY REVIEW.

It has been frequently and justly observed, that no persons are less patient under the exposure of faults, than those who are most in the habit of censuring others. It may therefore be expected, that some instances of this inconsistency will occur, when Reviewers are themselves reviewed. When it seemeth good to us critics to entertain the public with what we esteem the errors and absurdities of other writers, we use the greatest freedom, and nothing is to be supposed unbecoming in our strictures; but, when the favour is in any degree returned, it touches the apple of our eye; we are apt to be angry and astonished. Since, however, no royal patent has been obtained, which gives to any journalist an exclusive right to the censorial chair, we shall persist in the exercise of our equal prerogative, and animadvert on what appears to us erroneous and pernicious in the publications of others; well aware, at the same time, that we ourselves are likewise the objects of free criticism.

The subject of our present remarks shall be the *Monthly Review*. This work commenced in 1749; it is the oldest of our regular Reviews, and it has a high claim to attention, whether we regard the subtilty of its plan, or the ability with which it is executed. It is correct in its language, ingenious in its remarks, polite in its manners, and usually *maintains* that appearance of calmness and moderation in its decisions, which is wonderfully adapted to impose on its readers, and to insinuate its tenets. Sorry, however, are we to add, that its conductors can by no means be allowed the praise of being unprejudiced critics; that, not less than their brethren, the Critical Reviewers, *they betray a decided partiality for the friends of innovation; and that, under the affectation of rationality, liberty, reformation, and progressive improvement, they countenance those writers who disparage our established Religion and Government, mutilate the doctrines of Christianity, and lessen men's reverence for the Bible itself.*

An observation naturally recurs here, which was advanced in a preceding instance. It is no refutation of this statement to say, that on many occasions these critics extol our civil and religious institutions, commend writers who support them, and censure their impugners. This conduct would be pursued by all skilful, however hostile, assailants. Besides, some publications are too gross to be openly vindicated; others are too excellent to be absolutely condemned, without forfeiting all claim to credit and character. There is, however, even in such a case, a variety of ways in which a Reviewer may betray his attachment to the cause, which he sometimes seems to oppose. He has the selection of his authors, and of his extracts from them; he can animadvert on their language or their sentiments; he can bring forward the best arguments in support of favourite tenets, and the worst things from works of an opposite description; he can discover affection in reproof, and coldness even in praise. But let us proceed to substantiate our heavy charge.

And first, in respect to *Politics*. That our critics are dissatisfied with our existing institutions, we are told expressly. "The present system of parliamentary representation," they say, "is demonstrated to be faulty, not only from the *abuse of*, but a *total deviation* from, the original constitution." The Saxon method of representing the people, it is added, "affords sufficient proof of the fundamental right of *universal suffrage*," (Dec. 1797, p. 384.) "Nothing," it is moreover affirmed, "can give sanction and solidity to civil government, but the *voluntary consent* of those who submit to it. To grant or withhold this consent, one man is as free as another." (Dec. 1791, on Letters to Mr. Burke.)

Writers, who have almost uniformly been directly opposed in sentiment to the legislature, are represented as models of political wisdom, prodigies of genius, or, at the least, as actuated by the most benevolent intentions. The friends of ministry are charged with "malignant violence," with writing under the influence of "affectation and hypocrisy," and their able publications are characterized as "violent, scurrilous, and abusive, yet without force, satire, or humour." (See Feb. 1797, p. 195; Jan. p. 69; July, p. 339; Oct. p. 186, &c.) Abundant pains are taken to discredit the statements of Abbé Barruel and Professor Robinson; and the persons who are the objects of their strictures are styled "the *friends of liberality*." (Vol. xxv. p. 303, 501.) Mr. Wakefield is denominated a "powerful writer and ardent *friend to freedom*;" (Oct. 1797, p. 187.) and great advantages are expected from the works of philosopher Godwin. "In the class of benevolent philosophers and enlightened reformers," our Reviewers say, "we are willing to rank Mr. Godwin; and we readily give him credit for good intentions, as well as for great talents. We have no doubt that the public has been instructed as well as entertained by his writings; and we are not without hope that they may contribute essentially to the correction and improvement of established systems." (July, 1797, p. 292.) Yet what it is that can overbalance the absurdity and wickedness and infidelity displayed by this writer, we must leave these gentlemen to specify. What sort of correction and improvement established systems are likely to receive from his achievements, few persons endowed with common sense can doubt, and must have been pretty obvious to men so enlightened as the Monthly Reviewers.

These critics shew themselves equally dissatisfied with our *ecclesiastical establishment*, and discover equal partiality for its enemies. Thus, after quoting Bishop Watson's observation, "that the superstition of the Church of Rome excited infidelity on the continent," and saying "his statement is not far, perhaps, from being correct," it is added, "admitting this fact, may we not look at home, and discover some *source of infidelity in our own dogmata and religious institutions?* Do we not hold forth some things for Christianity which are not strictly such? Do we not make greater demands on faith than Christ and his

Apostles have done?" (Vol. xxv. p. 348.) Our *Test Laws* are represented as offering "*studied insult*," the *most "gross and flagrant insult*," to a class of men, and inflicting on them "the *severest injury*." (Vol. xxv. p. 94.) "The leaven of *intolerance*," it is also said, "which was from the first *intimately mixed with the religious and civil constitution of this country*, still remains in the penal laws respecting Religion, with which our civil code continues to be disgraced." (Jan. 1797, p. 82.) And again, "To speak of the members of an enlightened ministry as anxiously studying and patiently explaining the divine oracles, which they have sworn to understand and explain in a sense already fixed by the Church, is a manifest inconsistency." (Ibid.) We are further informed, how these gentlemen would frame a more perfect "scheme of religious worship" than that of the Church of England; (Mar. 1797, p. 317.) and that "*officiating priests*, splendid temples and rites, &c." are only not "*prohibited*" by Christianity. (Oct. 1798, p. 145.)

Yet all this, though it condemn our laws, our articles, our liturgy; and dispenses with our temples and priests, is tolerable in comparison of what follows. Mr. George Dyer writes scurrilous verses on Clergymen of the Establishment, denominates them "*fools* and *boobies*," accuses them of hypocrisy, ignorance, sloth, and sensuality; and compares respect for the profession to that which was formerly entertained for "*witchcraft*." The Monthly Reviewers, who quote the lines as "containing a specimen of the author's judgment of our *established clergy*," "fear that there is *much truth* in his strictures." (Vol. xxv. p. 108.) Similar sentiments are entertained on the subject by Mr. Dyer's friend, Mr. Robinson, of Cambridge. "*Priesthood*," says Mr. Dyer, "in his estimation, was the grand adversary, or, to use his own language, the *great black devil*, whom all good *non-cons* should oppose. Had he known how, he would have destroyed this enemy." (Jan. 1797, p. 14.) And it may be safely concluded, from several of his publications, that a more bitter enemy than Mr. Robinson the Church of England never had. Yet, on reviewing Memoirs of the Life and Writings of Mr. Robinson, by Mr. George Dyer, the highest encomiums, with scarcely a shadow of censure, are bestowed on them by the critics under consideration. "Both as a theologian and a politician," they observe, Mr. Dyer "has given proofs of great integrity, liberality, and benevolence, and has shewn himself an active and zealous champion in the cause of civil and religious freedom." "Mr. Robinson's characteristic feature," it is also observed, "was the *love of liberty;* and many of his writings were levelled against *civil and ecclesiastical tyranny*." His advances from orthodoxy to socinianism are called "his growing liberality;" and the reader is assured, that he "will find *much to admire* both in the character itself, and in the manner in which it is exhibited." (Ibid. p. 10.) Is it not then pretty clear, what kind of dispositions towards the Church of England these Reviewers entertain? And have we not here also a lamentable proof how very little of that candour and liberality, about which they are perpetually haranguing, this description of writers really possesses? Do they not chiefly seem to mean by liberality, an approbation of Democracy, Dissent, and Socinianism?

That our critics disapprove of the doctrines of the established Church has been made sufficiently manifest already. The fact, however, is fully confirmed by their treatment of Mr. Fellowes's discourses. In these Sermons, as was proved in a preceding number, several leading doctrines of the national confession are flatly denied and contradicted. Yet his system of divinity is recommended by the Monthly Reviewers, with unusual warmth, and without the smallest qualification. "We are pleased," they observe, "to find that Mr. Fellowes has spoken so *plainly* on this subject; and we could wish that his example were followed by every clergyman throughout the kingdom. In this instance, they ought to pursue a fearless conduct; and, despising the censure of heterodoxy, which the vulgar and bigotted may cast on them, resolve to give senseless fanaticism no quarter." The greatest advantages would be obtained, they proceed to intimate, "were Clergymen in the esta-

blishment, and the liberally educated among Dissenters, to persevere in preaching like Mr. Fellowes." He is therefore "urged to persevere in the same strain; and their readers are treated with a quotation declaratory of Mr. Fellowes's ardent attachment to "pure, sincere, rational, moral, and benevolent Christianity;" and of his utter "detestation" of "cant," "hypocrisy," and "fanaticism," which he represents as marking the characters of "several writers of the present day, from whom better things might have been expected;" and as extending "from those in low to those in high places." (Oct. 1801, p. 212.) They might have added, as a proof of their own candour, and that of Mr. Fellowes (for the information occurs in the pages immediately adjoining) that these "several writers in low and high places" are making Christianity itself an instrument for the propagation of vice, and the diffusion of misery!" "through stubborn ignorance or perfidious wickedness sapping the strong foundations of morality;" circulating, "with uncommon industry and zeal, doctrines which tend to deter even good men from the practice of virtue, and which powerfully impel bad men on in the career of wickedness," &c. &c. (See p. 1, 2.) And whose *cant*, we now ask, can be more disgusting than their's, who at the same time boast of their *benevolence* and *liberality*, and make such assertions as these? Do the Monthly Reviewers ever commend such abuse of Deists, Socinians, and Republicans? No; they reproved even the candid Bishop Watson, for being too "*uncharitable to unbelievers.*" (Vol. xxv. p. 216.) But, they can endure any severity against another description of characters: the low, senseless, impious, malignant ribaldry of Peter Pindar affords them *entertainment*, when directed against eminent orthodox writers of the Church of England. (Dec. 1799. p. 463.)

Seeing so much amiss then in the established theology, it is natural for our critics to use such language as the following: "We may admire the writings of those who endeavour to correct the misapprehensions of men respecting the Christian Religion, but we can scarcely expect that their effect will be very extensive, at least for the present. The march of truth is slow." (Oct. 1798, p. 145.) This observation occurs in their review of Mr. Belsham's Theological Letters. Let us therefore examine what advances towards a perfect system of our religion this gentleman has made. Here we find Christianity disencumbered from the perplexing doctrines of *original depravity*," the "*atonement*" of the Son of God, and "the *influence of the Spirit* on the mind for moral purposes;" as well as the evil to be apprehended from Satanic influence, &c. &c. "Original depravity, atonement, and the like," Mr. Belsham says, "constitute no part of the Christianity of the New Testament." And, speaking of the *terms of acceptance with God*, as stated by an orthodox writer, he affirms, "that not a *single word*, no, not *even a trace*, or a *shadow* of them, is to be found in the Christian Scriptures!!" (Ibid. p. 149.) These notions, the attentive reader will perceive, bear a strong resemblance to the principles of Mr. Fellowes, for which our Reviewers have expressed such regard. They are also very nearly allied to the sentiments of their friends Dyer, Robinson, Wakefield, Kentish, and Priestley. (See above, and Jan. 1797, p. 118.) As therefore it might be expected, "all," they say, who peruse Mr. Belsham's book, "must allow that he is *clear in argument, liberal in conception and expression*, and *sincerely desirous of appreciating the value*" of the work he examines; that "taken altogether, Mr. Belsham's Letters are not only *extremely candid*, but evince a *critical knowledge of the Scriptures*, and a *profundity of thought and reflection.*" In the following passage the Reviewers say, Mr. Belsham "*has neatly expressed their own ideas on the subject.*" Jesus and his Apostles, says Mr. Belsham, "neither positively affirm nor authoritatively contradict the *existence and agency of an evil spirit*; but express themselves exactly as the rest of their contemporaries did. Happily for us, there is no evidence from reason to prove that any spirit, good or evil, shares with the Supreme in the government of the universe; nor do the Scriptures, carefully

studied and rightly understood, authorize any such unphilosophical and mischievous opinion." (Oct. 1798, p. 148.) With the language of the New Testament in view, much of this appears to us extraordinary indeed; and we think we have here good authority for affirming, that the Monthly Reviewers countenance writers who *mutilate the doctrines of Christianity*.

We will only further notice the remarks of these Journalists on the theological works of Dr. Geddes. This Divine appears to have left even Mr. Belsham far behind. At least, as our critics say, "Dr. Geddes leads the way in a new march of *Hebrew* criticism." (Vol. xxv. p. 406.) Dr. *Geddes* has discovered that "the historical books of the Old Testament were not written under the influence of a *divine inspiration*;" that "the Hebrew historians, like all other historians, wrote from such documents as they could find; *popular traditions*, OLD SONGS, or *public registers*; were, like other historians, *liable to mistake*; were *not more intelligent or judicious*, and were AT LEAST EQUALLY CREDULOUS:" that they "*put into the mouth of the Lord words which he never spake; and assign unto him views and motives which he never had.*" According to Dr. *Geddes*, the three first chapters in Genesis contain only a "PHILOSOPHICAL MYTHOS;" "the voice of the Lord means only *thunder*;" and Elijah, like Romulus, was "carried off by a *thunder storm*." Dr. *Geddes* says, "*The God of Moses, Jehovah, if he really be such as he is described in the Pentateuch, is not the God whom I adore, nor the God whom I could love.*" Nor would Dr. Geddes change his opinion if *St. Paul* himself should unequivocally contradict it. On the supposition that after his utmost efforts to evade the force of 2 Tim. iii. 16. critics may decide against him, he observes, "I would then say, that the word *inspiration* must, in the language of Paul, have a different meaning from that which our Divines have affixed to it; or, that on this occasion, as on some other occasions, *he spoke the prejudices of the Jews*, or *availed himself of those prejudices* to enforce his doctrine. In short, I would say any thing rather than believe, *even on the authority of Paul*, that every thing recorded in the Hebrew Scriptures was dictated by a divine unerring spirit." (See pref. to vol. ii. and pref. to vol. i.) But our limits forbid us to proceed. A most excellent confutation of these daring positions may be seen in the British Critic, commencing in the number for January, 1802, which, as the learned writer acknowledges, "*amounts to a direct charge of blasphemy against*" *Dr. Geddes.** Yet, on this presumptuous, blasphemous Dr. Geddes, the Monthly Reviewers bestow the very highest encomiums, and not the smallest portion of censure; and exert their utmost ingenuity to give his works celebrity, and to promote its circulation. "The appearance of such a translator and commentator," they say, "will, no doubt, be *hailed by every liberal advocate* for revealed *religion*: for the age of *enlightened criticism* is at hand, if not already arrived; and whatever cannot bear the touch of *Ithuriel's spear* will be considered as belonging to the region of error and darkness." They "cannot but rank the work among the *literary acquisitions* of the present age." They "*admire* the plain unequivocal manner in which he delivers his opinion," however they "may differ from him on many points." "A free and manly judgment, associated with real learning and *rational criticism*" is "found in uniform exertion." "He melts down the hyperbolical phrases of the East to their *genuine* and literal meaning;" and "the biblical scholar has much to expect from the full body of his criticism." The approvers of the Doctor's system are "*judicious Divines*: those whom his observations startle, are *weak minds*;" and it is a *ridiculous* and "*timid* veneration, through the medium of which these sacred books have been viewed by the generality of Christian scholars," and of "Christian Divines." "He *judiciously* observes," our critics say, "that the *Hebrew historians* have a

* See also our Review for the present month.

greater resemblance to *Homer* than to Herodotus, and to Herodotus than to Thucydides. To the first of these writers they in many respects bear a striking similitude. *Like him* they are *continually blending real facts with* FANCIFUL MYTHOLOGY, *ascribing natural events to supernatural causes*, and introducing a divine agency on every extraordinary occurrence." They adopt Dr. Geddes's *leading position*, which rejects inspiration, on other occasions; and ridicule the learned author of the "Pursuits of Literature," for censuring him, &c. &c. (See Vol. xxv. p. 282; March 1797, p. 304; Feb. p. 222; Oct. p. 219.)—This then is what we call *countenancing writers who lessen men's veneration for the Bible itself.*

That in all periodical works there must be found occasional, and perhaps unavoidable deviations from their real principles, arising partly from negligence, partly from the necessity of employing the services of different persons whose sentiments may not strictly accord with those of the conductors, and partly from a want of sufficient time to revise and correct the contributions thus furnished, will readily be acknowledged. But it is not of the occasional deviations, but of the uniform and systematic tendency of the Monthly Review that we complain. Their plan is as we have represented it, and their departure from it in some instances may be accounted for from the causes which have just been mentioned. We have said enough, however, to convince our readers of the dangerous nature of the Review in question, and to set parents on their guard against exposing their children to its insidious influence, which is perseveringly, and without doubt ably, employed in undermining that salutary regard for establishments, and that veneration for scriptural truth, which are the best safeguards both of public and individual happiness.

To the Editors of the Christian Observer.

THE inclosed Letter was written soon after the publication of that number of the Anti-Jacobin to which it refers; but for divers reasons the author did not forward it for publication. It is now submitted whether you will think proper to admit the same into your Christian Observer. The object of the letter is to expose the unfairness and disingenuity of the Anti-Jacobin Reviewers, whose reflections upon writers of a certain class are addressed *ad ignorantiam* or *ad invidiam* of the generality of readers.

To the Editor of the Anti-Jacobin Review.

Audi alteram partem.—HOR.

SIR,

IN looking over your original criticism on More's Strictures on Female Education, given in your number for the Month of October last (1799) I observed, that after the very high and just encomiums, which are there bestowed on that work, your Reviewer adds, "We must not, however, pass over wholly without notice page 297, where our author somewhat too hastily commences commentator; and seduced, as it should seem, by her natural partiality towards every thing that appears to be ingenious, gives a novel turn to the Epistle of St. Paul, &c." The passage in Mrs. More's work, to which your Reviewer refers, stands thus: "The apostolical order and method in this respect deserve notice and imitation; for it is observable, that the earlier parts of most of the Epistles abound in the *doctrines* of Christianity, while those latter chapters, which wind up the subject, exhibit all the duties which grow out of them, as the natural and necessary productions of such a living root."—And then, after stating what she thinks to be the error of those "who would make Christianity to consist of doctrines only," on the one hand; and "of the mere moralists" on the other, Mrs. More proceeds, "But Paul himself, who was at least as sound a theologian as any of his commentators, settles the matter another way, by making the duties of the twelfth [chapter] grow out of the doctrines of the antecedent *eleven*, just as any other consequence grows out of its cause." Now you will pardon me, Mr. Editor, when I assure

you, that neither the distribution of the Epistle of St. Paul to the Romans, into its parts, made by Mrs. More; nor the dependence inferred of the moral upon the doctrinal part, appear to me, who am an old clergyman, to be a novel turn given to that Epistle. That such a division of the Epistle is *not* new, your Reviewer, if a Clergyman, ought to know. *Beza*, once accounted a learned and valuable commentator, thus begins his notes upon the twelfth chapter: "*Quarta pars epistolæ, quæ, absolutis Christianæ doctrinæ capitibus, versatur in vitæ Christianæ præceptis explicandis.*" Perhaps you will be startled at the name of a writer of this class; I refer you therefore to *Grotius*, whose opinion appears to me so fully to coincide with Mrs. More's, that your Reviewers might, all circumstances considered, have suggested with some shew of reason, that she had been perusing that learned author. After some preliminary observations, which mark the transition of the apostle from that part of the Epistle which is *chiefly* doctrinal, to that which is *chiefly* practical, Grotius thus enters upon the twelfth chapter:—"*Παρακαλω ουν υμας αδελφοι, id est, cum quæ dixi ita se habeant, monita vobis dabo doctrinam istam consequentia. Mos est Pauli quem secuti alii veteres, post το δογματικον subjungere solent το ηθικον.*"* Now I conceive, Sir, that when Grotius represents St. Paul as saying, "*Cum quæ dixi ita se habeant, monita vobis dabo doctrinam itam consequentia;*" i. e. since such is the doctrine which I have stated to you, I will give you those precepts which follow from, or which are the *consequence* of that doctrine; he supposes the Apostle to make "the duties of the *twelfth* chapter to grow out of the doctrines of the antecedent *eleven*, just as any other consequence grows out of its cause."

It appears, I trust, from what has been advanced, that the obnoxious remark of Mrs. More is not quite so novel or ill founded as was imagined.

* Mr. D. in his letter to Mrs. More, p. 20, refers to Grotius, and, strange to tell, gives his reader a partial translation of the passage immediately preceding this quotation!

Your Reviewer, however, proceeds to represent it as "one of the favourite, though ill-founded, tenets of some particularly zealous and respectable Christians of our times, who by this and some other similar misconceptions, seem to many, as well as to ourselves, to threaten no less danger to our national Church, that it has to apprehend from avowed separatists." I suspect, Sir, that having been justly alarmed by the danger threatened to us by our enemies, we begin to class with them all persons whom the medium of mistake or prejudice represents, in a questionable form, to our affrighted imagination.

"Somina, terrores magicos, miracula sagas
"Nocturnos lemures!"———

But to be serious. The insinuation of your Reviewer, that the persons referred to have favourite tenets, which seem to threaten danger to the national Church, appears to many, as well as to the present writer, highly invidious. That the tenets referred to are those which relate to faith and justification, the general tenor of your remarks places beyond conjecture. But on these points it would appear, on a fair and impartial investigation, that neither Mr. Wilberforce nor Mrs. More, nor any others, Clergy or Laity, who are of the same sentiments with them, are the disciples of a new school. They are the disciples of a school much more ancient than many of your correspondents seem to apprehend. For my own part, I am fully persuaded, that their tenets on the articles specified are capable of a solid defence both from Scripture and primitive antiquity; and therefore that they cannot threaten any danger to the national Church, confessedly apostolic both in her doctrine and constitution. But I will not enter upon the main question. I will only ask, is it dangerous to the national Church for either Clergy or Laity, upon the doctrine of Faith and Justification, to approve the sentiments, and to adopt the language of Cranmer—of Latimer—of Hooper—of Ridley—of Philpot—of Bradford, the glorious martyrs of Mary's reign?—or of Jewell the learned apologist of the national Church, and of his contemporaries

and successors?——of the judicious Hooker? and of all our great Divines, with very few exceptions, even to the time of Beveridge? Is it dangerous to the Church for a man to state the doctrine of faith, as those pious and learned men supposed it was stated by the Apostles and ancient fathers of the Church from Clement downwards? Is it dangerous to follow such authorities in preference to Hammond, and Bull, and Burnet, and Clarke? These were certainly great and valuable writers, but by no means infallible. Must a man then adopt implicitly every paralogism of these latter writers, and without examination admit all their mis-statements of the opinions of those from whom they differed; and then apply those mis-statements to his contemporaries whom he happens to dislike; and without evidence, and even contrary to evidence, represent them as threatening no less danger to the Church, than is to be apprehended from avowed separatists? Is this Christian charity? Is it candour? Is it common justice?

The compass of a letter does not permit me to multiply quotations. I will only subjoin a few references to certain works, formerly of some credit and account; divers parts of which a man might imagine were written by anticipation, in reply to certain objections lately brought forward with much shew of learning, and of confidence.

With respect to those valuable writers,* whose laudible efforts to promote the practical influence of our holy religion have occasioned these animadversions, suffice it to observe, that it is manifest from almost every page of their writings, that they do not make void the law through faith. They labour to enforce the practical influence of the moral precepts of the Gospel, to an extent, which the greater part of the professors of Christianity account too severe. They enforce the same by the example of their own conduct. *That* meagre and inefficient *opinion* about Religion, which many miscall faith, and with which many persons of an irreligious life content themselves, they do not allow to be the *faith of the Gospel.* They maintain that no wicked man has true Christian faith. If a man believe *with the heart* unto righteousness; if a man have that faith which justifies; they say with Archbishop Cranmer,† that "it is impossible but that he shal fal to work, and be ready to the performance of al such works, as he knoweth to be acceptable to God." They say that good works do *necessarily* spring from such a lively faith: not indeed by a *physical*, but by a *moral* necessity, which, though it secures the certainty of the effect, yet implies the will and exertion of a free and intelligent agent.

That your Reviewer should imagine it likely that Mr. Wilberforce and Mrs. More might pay a sort of implicit deference to Taylor of Norwich, is really astonishing. The most superficial reader of the theology of the age, it might be supposed, would discover, that in fundamental principles the parties differ *toto cælo.* Wilberforce and More are strenuous advocates for the received and fundamental doctrines of the orthodox creed: Taylor was, at least very nearly, a Socinian.

It is certain that the parliamentary conduct of Mr. Wilberforce, from the question of the Test Act inclusively to this day, has been uniformly directed to the support of the constitution, both in Church and State. Of Mrs. More, the Lord Bishop of London observes, respecting the influence of her Tracts, so seasonably circulated for the instruction of the poor, that "of these no less than two millions were sold in the first year; and they contributed," adds his Lordship, "I am persuaded, very essentially to counteract the poison of those impious and immoral pamphlets, which, as I have already stated, were dispersed over the kingdom in such numbers by societies of infidels and republicans."

As to those regular clergymen, whom some of your correspondents, for the reasons above alleged, have represented as threatening no less danger to our

* Mr. Wilberforce and Mrs. More, for to the works of both the Reviewers refer.

† Discourses on Justification.—Strype's Appendix to Life of Cranmer, p. 60.

national Church than avowed separatists, it is well known that in their several parishes and cures, they have stood forth, in the hour of danger, the firm friends of the Establishment, and the steady opposers of every Jacobinical attempt to disseminate revolutionary maxims in their respective districts. Very many of their sermons and other tracts have been printed, which afford decisive evidence of this assertion. But notwithstanding all their merits, now the storm which threatened us is somewhat blown over, there are certain writers who, to use the words of Bishop Saunderson,* "seek to draw the persons of those who," in some points, "dissent from them, into dislike with the state, as if they were *puritans* or *disciplinarians*, or that way affected." Such an attempt, upon the occasion to which the good Bishop refers, appeared to him so unfair and disingenuous, that he proceeds—"Could that blessed Archbishop *Whitgift*, or the modest and learned *Hooker*, have ever thought so much as by dream, that men concurring with them in opinion should for those very reasons be called *puritans*." The Bishop refers chiefly to the arts employed in the management of the disputes which were then so warmly agitated between Calvinists and Arminians; but these disputes Mr. Wilberforce and Mrs. More appear to have cautiously avoided, though some of your correspondents labour hard, *quâ sponte, quâ vi*, to draw them into that vortex. However, the doctrine of faith, as stated by Wilberforce and More, was, if there be any meaning in language, maintained by Whitgift and Hooker, and it was one of the doctrines to which Bishop Saunderson alludes: and if, instead of *puritans* and *disciplinarians*, we substitute *methodists*, *fanatics*, *separatists*, *men who threaten danger to the Church*, or the like, the words of Bishop Saunderson are perfectly applicable to the present occasion.

I trust, Sir, you will not, for the liberty I have taken with you on this occasion, suspect me to be a Jacobin in disguise. Your observations on "Thoughts on the English Government," cannot, in my opinion, be too highly applauded. *O si sic omnia!* You have shewn, that a worthy and zealous friend of the constitution, Mr. Reeves, who stood forth for its support at a very critical moment, has suffered the rigour of a prosecution from an unfair and partial quotation of his work; when, in fact, it turns out that the obnoxious passage, taken in context and according to the author's original meaning, is really innocent and constitutional. What a pity it is, that upon points of theology, which, though highly important, are, perhaps, as much out of fashion as the true principles of our political constitution are with some modern innovators, certain writers should be quoted in the same manner, and represented in a point of view which has a tendency to provoke against them the same rigour. But however in this respect you have been misled, I assure you, *in verbo sacerdotis*, that in your attempts to oppose *real* Jacobinism, no man wishes you success more heartily than,

Yours, &c.

CLERICUS.

References and Notes.

I. I begin with a remarkable passage in the First Epistle of Clemens Rom. to the Corinthians. It speaks the language of our own Church and of certain modern writers greatly misrepresented and misunderstood. Και ημεις συν δια θεληματος αυτου εν Χριστω Ιησου κληθεντες, ου δι εαυτων δικαιουμεθα, ουδε δια της ημετερας σοφιας, η συνεσεως, η ευσεβειας, η εργων ων κατειργασαμεθα εν οσιοτητι καρδιας αλλα δια της πιστεως, δι ης παντας τους απ' αιωνος ο παντοκρατωρ Θεος εδικαιωσεν. Clem. ad Cor. Ep. prior. p. 41. Ed. Oxon 1633.

II. Of the fathers of the Church of England as reformed, I begin with *Latimer*. Vide Sherwood's Letter (latter part) to Latimer, with Latimer's answer, and also his letter to Sir Edward Baynton, &c. Fox, vol. iii. p 467, et seq. Ed London. 1641.

III Discourses by Archbishop Cranmer, on Faith and Justification, printed in the Appendix to Strype's Life of Cranmer. p. 57, et seq. These were written upon the Archbishop's review of the erudition of a christian man. It is strange, that modern writers represent that work as a sort of comment or qualification of our Articles and Homilies, when in truth these were intended to correct its errors.

IV. The opinion of our reformers may be collected from the declarations of those who, for some time, strenuously opposed their doctrine; but were afterwards convinced that it was true. Of these, Dr. Redman, Master

* Pax Ecclesiæ, p. 63, 64; with Sanderson's Life by Walton, 1678.

of Trinity College, Cambridge, was a remarkable instance. On his death bed, before Dr. Nowell, Dr. Young, and others, as related by Young, in his letter to Cheke, he said, "I lament and repent, beseeching God forgiveness of the same, that too seriously and earnestly I have withstood this proposition *That only faith doth justify;* but I always feared that it should be taken to the liberty of the flesh, and so should defile the innocence of life, which is in Christ. But that proposition, *That only faith doth justify*, is true, (quoth he) sweet and full of spiritual comfort, if it be truly taken and rightly understood. And when he was demanded, what he thought to be the true and very sense thereof, I understand, (quoth he) that to be the lively faith which resteth in our only Saviour Jesus Christ, and embraceth him, so that in our only Saviour Jesus Christ all the hope and trust of our salvation be surely fixed." Fox, vol. ii. p. 740—744.

V. A short Catechism, &c. published by authority, anno 1553, the 7th year of Edward VI.* This Catechism is re-published by the present Bishop of Oxford, in his very useful Enchiridion, 1792. Vide p. 43 of the Enchiridion. The Bishop justly observes, "that it was the last work of the Reformers of that reign; whence it may be fairly understood to contain, as far as it goes, their ultimate decision, and to represent the sense of the Church of England as it was then established." Preface, p. vi. This Catechism is, p. 43 above referred to, very explicit on the doctrine of faith, and inculcates good works just in the same manner as they are taught by certain modern writers, who have upon that subject given your Reviewers such great offence.

VI. Jewell's Defence of the Apology for the Church of England. Part I. p. 66, et seq. and Part II. p. 301, et seq. Edition 1609. The Bishop's Reply to Harding is so much in point, that in various particulars one would imagine that it was written by anticipation, in reply to certain objections lately brought forward.

VII. It is worthy of notice, that there is scarcely an exception taken against what has been said upon the doctrine of faith, by Wilberforce and More, and other writers of that class, which is not to be found in the Letters of Stephen Gardiner, Bishop of Winchester, written by him to the Protector Somerset, against the Homilies on Salvation, penned by Archbishop Cranmer, and then published to be read in Churches. And yet we are gravely told, by those who now detail the same objections, that they are the only men who rightly understand the doctrine of our reformers.

* See our First Numbers.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, *&c. &c.*

GREAT BRITAIN.

An Abridgment of the Philosophical Transactions, which now consist of ninety-two quarto volumes, is about to be published, to consist of a selection of such papers, as yet retain their interest, in about fourteen volumes; each volume will contain twenty-six numbers, one of which is to be published weekly.

Dr R. Hamilton, of Ipswich, proposes to publish a *History of Health, Longevity, and Population, with the Duration and Value of Life in the County of Suffolk*, deduced from baptismal and obituary tables, formed from parish registers. It will include observations on the influence of the soil and air on living bodies, and on the structure of cottages and buildings erected for the poor.

Dr. Jamieson, of Edinburgh, has circulated proposals for printing by subscription, in two volumes quarto, *An Etymological Dictionary of the Scottish Language*, price three guineas in boards.

Captain Schomberg, of the Royal Navy, will speedily publish the first four volumes of a work, entitled *Naval Chronology*; or, an Historical Summary of Naval and Maritime Events, from the Romans to the Treaty of Peace in 1802; with an Appendix of Tables, in two volumes.

A Commentary on the Book of Revelations, by the Rev. E. W. Whitaker, with historical proofs of accomplishment, is in forwardness at the press.

Mr Pearson, of Rempstone, intends to publish some Remarks on the Arminian and Calvinistic Controversy, in a second Letter to Mr. Overton.

Mr. Chamberlain, who has at length completed that magnificent work of *Portraits from Hans Holbein*, is proceeding to publish, under the same royal protection, the *Works of Leonardo de Vinci.*

Notes on the Bible, by the late Rev. C. Bulkeley, in three volumes octavo, will soon make their appearance. They consist of quotations from various writers, Heathen, Jewish, and Christian, tending by parallels of sentiment and language, or explanations of allusions and customs, or hints of other kinds, to the illustration of the Scriptures.

Mr. Hey, senior surgeon to the General Infirmary, Leeds, has in the press a volume of *Observations on the Practice of Surgery*, illustrated by cases.

A work, intitled, *Intellectual Physics*, is soon expected from the pen of Governor Pownall.

The conquest of Egypt has enriched this country with a number of ancient and rare monuments; some of them very entire, and of

the highest and most undoubted antiquity. The French, in digging up the earth at Fort Elleve, near the Bogar of Rosetta, discovered a black granite, containing inscriptions in Greek, in the vulgar language of the time in which it was executed, and in hieroglyphical characters. These inscriptions appear to contain one decree of the Egyptian Priests, in honour of Ptolemy Epiphanes. Colonel Turner has brought home this valuable monument in his Majesty's ship Egyptienne; and it is now placed in the library of the Society of Antiquaries, at Somerset House, for the inspection of the learned.

The Governors of the Bloomsbury Dispensary, in order to promote the vaccine inoculation among the children of the poor, have given public notice, that all persons desirous of being inoculated for the cow-pox, may, without any expense or letter of recommendation, attend the Dispensary in Great Russell Street, for that purpose, on Saturdays, at twelve o'clock.

Governor POWNALL has communicated to Mr. Tilloch a paper on *Coloured Light*; which he says contains an hypothetic theorem, instituted to prove, not assuming to have proved, that there is but ONE PRIMARY COLOUR in our solar system, and that all the rest in the prismatic image are, on one side of the scale, only gradations of that colour towards pure light; and, on the other side the scale, merely degradations from light towards the actual absence of it; and that green exists only as an intermediate compound between the two. The process of this theorem is founded on the experiments actually made by Sir Isaac Newton, and on some further experiments and reasoning which his queries suggest. See *Tilloch's Phil. Mag.* Vol XII Art. 9 and 22.

Mr DAVY observes, (*Journals of the Royal Institution*, Vol. I. p 48) that, in analyzing the atmosphere in different places, by means of impregnated solutions, he has never been able to ascertain any notable difference in the proportions of its constituent parts. From a comparison of his own observations with those of others made in different parts of the world, he finds strong reasons for concluding, that the atmosphere, in all places exposed to the influence of the winds, contains very nearly the same proportions of oxygene and nitrogene: a circumstance which he considers of great importance; for, by teaching us that the different degrees of salubrity of air do not depend upon differences in the quantities of its principal constituent parts, it ought to induce us to institute researches concerning the different substances capable of being dissolved or suspended in air, which are noxious to the human constitution: particularly as an accurate knowledge of their nature and properties would probably enable us, in a great measure, to guard against or destroy their baneful effects.

In the year 1799, a few scientific men, lamenting that Englishmen should be almost wholly indebted to foreigners for an acquaintance with their own mineralogical treasures: and, though disclaiming all jealousy of foreign interference, yet regretting that the names of Ferber, Klaproth, Raspe, Jars, and Faujas de St. Fond, should stand the foremost among those who have illustrated the mineralogical geography of Britain, formed themselves into an association for the cultivation of this interesting department in the natural history of their native country, under the name of the BRITISH MINERALOGICAL SOCIETY. Having overcome most of the difficulties which at first presented themselves, the Society has made a public official statement of its objects, and promises to communicate from time to time such abstracts of its proceedings as may contribute to the advancement of science or the arts.

We announced to our readers, p. 126, the discovery of a new planet, by M. PIAZZI, of Palermo, which is named by him *Ceres Ferdinandea*. Another planetary body was discovered on the 28th March, by Dr OLBERS, of Bremen, to which he has given the name of *Pallas*. Dr. Herschel communicated observations upon these two bodies to the Royal Society, the beginning of last month. He assigns not more than 160 miles for the real diameter of Ceres, nor more than 80 for that of Pallas; from which it appears that out of the quantity of matter which the planet Mercury contains, 73,839 such bodies as Pallas could be formed. The existence of such relatively minute bodies in the solar system, and moving according to the laws of gravitation, is a circumstance altogether new and very interesting, the knowledge of which must still further distinguish the present era of astronomy, which has already been rendered so illustrious by Dr. Herschel's own labours in the field of discovery. A small coma or hazyness surrounded both Ceres and Pallas, the appearance and extent of which seemed to vary according to the state of the air. As these new celestial bodies differ so much from planets and comets, as scarcely to be distinguished from minute fixed stars, even by very good telescopes, Dr. Herschel has adopted the term *asteroids* to denote them. From their very nature, the discovery of such bodies in the heavens necessarily requires a particular method of observing, which hitherto astronomers have but seldom pursued. On account of their minuteness, they lie so far beyond the power of good telescopes to distinguish them, that Dr. Herschel, in his five different reviews of the zodiac, detected none of those concealed objects. It is therefore, he says, only by an accurate attention to minute stars, in the view of discovering amongst them *such as may be in motion*, that asteroids can successfully be distinguished from the multitudinous collection of telescopical stars, which so much abound in the heaven. He takes honourable notice of an association of twenty-four astronomers in Germany, who have portioned out the zodiac into as many parts, in order more effectually to explore it. As this new method of searching, in the hands of Piazzi and Albers, so quickly produced

important discoveries, Dr. Herschel thinks it highly probable that more celestial bodies of the class of asteroids remain concealed, which may sooner or later be found out in consequence of their observed motions. Dr. Olbers, upon the supposition of Pallas being really a planet, has calculated its distance from the sun to be about twice that of the earth, whereas, the Ceres is three times that distance, so that both those bodies move between Mars and Jupiter; the periodic time of Pallas is supposed to be about three years; and the inclination of its orbit to the ecliptic must be very considerable, as on April 12, its observed latitude was nearly sixteen degrees.

FRANCE.

LALANDE has presented to the National Institute the sum of 10,000 francs, about 400 guineas, to found an annual prize, to be given by the Institute, to the author of such discovery, observation, or work in astronomy, as shall be thought the most remarkable or useful during the course of the year.

The largest Stereotype work which has been yet printed, is the *Tables of Logarithms*, in 1795. M Vega has corrected many errors in these tables, which will now probably become faultless, and will be of great advantage to persons engaged in calculations, who sometimes lose many hours in repeating operations which do not agree, on account of an error in a single figure. But as small and portable tables are found very useful to most persons, LALANDE is printing some with extreme care in the stereotype, which he promises shall be the most accurate, convenient, and elegant edition ever published.

LALANDE, in his *History of Astronomy for the Year* 1801, particularly laments our ignorance of the comets of the solar system, and directs the attention of astronomers to this subject, as we know not at present whether we are to reckon them by hundreds or by thousands; whether they return, or are lost in the immensity of the universe. He notices a very rare phenomenon which occurred last year; during the course of it all the planets were eclipsed by the moon. He remarks also, that on the 15th of September, at two minutes after five, all the planets were so near a conjunction as to be between six signs and six signs ten degrees of longitude. Exact conjunctions of all the planets, he says, are incalculable. The last event of this kind occurred in 1186, and the astronomers of that day announced terrible revolutions as the consequence. Lalande has ascertained, that the interval between two exact conjunctions, would be more than seventeen millions of millions of years, if calculated only for the same day. What would be the space required for a complete conjunction, calculated to hours and minutes?

The National Institute have nominated Dr. PRIESTLEY, as Foreign Associate in the Class of Mathematical Sciences; M. Pallas, the naturalist; and Dr. Herschel, the astronomer; being the other candidates. In the class of Moral and Political Sciences, M. NIEBURH, the celebrated traveller; whose rivals were M. Muller, the historian; and M. Bentham, the publicist. And in that of Literature and the Fine Arts, M. KLOPSTOCK, author of the *Messiah*, &c.; the other candidates being M. Canova, statuary; and M. Calderasi, architect.

COQUEBERT has communicated to the Philomathic Society of Paris, a very simple process of taking a copy of a recent MS. This process is the more interesting, as it requires neither machine nor preparation, and may be employed in any situation It consists in putting a little sugar in common writing ink, and with this the writing is executed upon common paper, sized as usual. When a copy is required, unsized paper is taken and lightly moistened with a sponge; the wet paper is then applied to the writing, and a flat iron, such as is used by laundresses, of a moderate heat, being lightly passed over the unsized paper, the copy is immediately produced.

BENARD, Member of the Agricultural Society of Seine and Oise, has invented a *Moveable Forcing-frame for Plants*, which possesses considerable advantages. The lower part is a double square of glass panes in wood, or wood and lead; the upper is the termination of an oblong six-sided prism, and consists of panes of glass in wood. This top may be taken off at pleasure. The whole has the advantage of throwing a great body of light upon the plants; of preventing that pallid and sickly growth, which is called *detiolation*; and of giving the command, by the use of more than one, of a greater variety of temperatures, than is to be obtained in a common hot-house. This frame is heated at a very small expense by the dregs of oil, the smoke of which is conveyed by a flue round the frame. See *Repertory of Arts*, Vol. XVI. Art. 31.

SPAIN.

The Vaccine Inoculation gains ground in this country; above 7000 persons, it is said, were inoculated in Catalonia, in the space of a few months; and the inoculation has been attended with complete success on the highest mountains and amidst the severest cold, in the deepest valleys, and amidst the greatest heat.

GERMANY.

Dr. SCHRADER, of Gottingen, has begun a Journal, in German and Latin, appropriated to the most important discoveries in the science of vegetables, which appears every three months, and consists of about 450 pages in 12mo with plates.

Galvanism is said to have been applied in Germany, with great success, to the relief of the blind, lame, and deaf.

PRUSSIA.

Professor HERMBSTADT, of Berlin, has published in Scherer's Journal de Chemie, some *Experiments and Observations on different sorts of Candles, made of Wax, Tallow, Spermaceti, and of a Mixture of those three Substances; both with relation to Economy in Burning, and to the Light they afford.* He finds that pure

white wax candles are the most *economical* of all others; that the thinner tallow candles are, the slower in proportion do they burn; and that, on the contrary, spermaceti candles are subject to the greatest waste of any, and emit more smoke than tallow candles, although their vapour causes no disagreeable smell like them. Whoever, therefore, wishes to be rigidly economical in this article, should use very small tallow candles, from twelve to sixteen to the pound. To one hundred pounds of candles, of six to the pound, sixty-four pounds and three-quarters of dipped candles, of nine to the pound, will be found equivalent in duration; and the saving by the use of the smaller will be about twenty-nine or thirty shillings, when candles are at the usual price. With regard to the *degree of light* afforded, tallow candles invariably burn brighter than wax. See *Repertory of Arts, Second Series*. Vol. I. Art. 11.

SWEDEN.

Stockholm produces but two public journals. One of these appears monthly, is edited by M Silverstrom, and is entirely filled with extracts from German Romances: the other is published by M. Redin, and is only read by medical men. The want of a regular post in Sweden is the great obstacle in the way of this species of literary undertakings.

TURKEY.

The Vaccine Inoculation has found its way even into Turkey. Drs. Hesse, Scott, and Pezzoni, have inoculated numbers of children in Constantinople and the environs, who have been exposed to the infection of the small-pox, which has raged very severely in those parts during the last winter, without receiving the least injury. It is a remarkable circumstance, that the ideas of predestination entertained by the Turks, and which prevented them from adopting the inoculation of the small-pox, though used by the Greeks who lived among them, have given way in favour of the vaccine. Some grandees of the empire have already submitted their children to this process.

SOUTH AMERICA.

The abundance of venomous serpents found in the warm districts of this part of the globe, has rendered it necessary for the natives, who traverse the woods almost barefooted, to search out the most efficacious remedies for the disagreeable and dangerous effects of the bite of these animals. Of the remedies hitherto discovered, none is equal to the juice of a plant of the creeping kind, called *vejuco del guaco*; for it not only cures the maladies arising from the bite of serpents, but preserves from these effects those who have drank of it before they are bitten. Of the real efficacy of this plant in these cases, Don Pedro D'Orbies Y. Vargas, a native of South America, has communicated sufficient evidence to Count Rumford; and it adds another to the many instances already known, of that wise and gracious disposition of things by Divine Providence, whereby natural remedies are generally found at hand for natural evils. See *Tilloch's Phil. Mag.* Vol. XII. Art. 7.

Baron Von Humboldt, a physician estimable for his zeal and knowledge, is in this country, and has already travelled 1300 leagues in deserts, surrounded with frightful dangers, in order to ascertain the geography, and natural and physical history of these unknown regions.

The Baron ascertained in his voyage, that, in a ship at sea the mercury falls in the thermometer, in proportion as the depth of the water in which the vessel moves is diminished. He infers from this, that mariners ought to use the thermometer as well as the lead, to guard against rocks and shallows. The same observation had been made before by Dr. Franklin, and Captain Jonathan Williams.

In a letter to Fourcroy, of which an extract was given in the fiftieth number of the *Bulletin des Sciences*, he affirms that the Otamagues, in South America, almost entirely subsist on a kind of earth for three months, when the Oronoko is so high that they can find no turtle. Some of them eat a pound and a half daily. It is affirmed by the Missionaries, that they mix it with the fat of the crocodile's tail; but Mr. H insists that they do nothing more than slightly burn and moisten it. He thinks that moistened earth may be nourishing, by decomposing the air, or by some effect of the chemical affinities.

Labillardiere has stated a fact equally singular, from an observation made in a part of the world considerably distant from that inhabited by the Otamagues; that the inhabitants of New Caledonia, when pressed by hunger, eat a considerable quantity of greenish steatites, which is soft and friable. It may easily be imagined how the dreadful custom of eating prisoners of war might have been introduced amongst a savage people, who are reduced to such want as to be obliged to satisfy their hunger by distending their stomach and intestines with an earthy substance, which has no other alimentary quality but that of being light and friable. Vauquelin has analyzed this earth, and finds it composed of small fibres which are easily separated, and containing 37 parts of pure magnesia, 36 of silex, 17 of oxide, 3 or 4 of water, and 2 or 3 of lime or copper. It does not, therefore, contain any alimentary parts, and can only be considered as filling the stomach; a kind of mechanical expedient to suspend the pains of hunger. *Soc. Philomath*, No. 55, An. x.

LIST OF NEW PUBLICATIONS.

SERMONS.

Sermons, chiefly designed for young Persons. By Daniel Sandford, A. M. Chaplain to the Right Honourable Lady Abercromby, 12mo.

Sermons on various subjects. By T. Gisborne, 8vo.

Lectures in Lent, during 1798, 99, 1800, and 1801. By Beilby Porteous, Lord Bishop of London, Two Vols. 8vo.

St. Paul no Arian; or, the End of the Mediatorial Kingdom A Sermon, preached on Sunday the 25th of April, 1802, by the Rev. J. White Middleton, M. A.

Christian Principles the only Foundation of consistent Virtue. A Sermon, at St. Edmund's Bury, before the Honourable Sir Nash Grose, Knt. at the Assizes held there for the County of Suffolk, March 26, 1802. By the Rev. George Mathew, A. M 4to.

A Sermon, preached at the close of a Series of Lectures, on the Signs and Duties of the Times, continued for nearly Three Years in the Metropolis, by a Society of Clergymen. By Thomas Scott, Chaplain to the Lock Hospital

Stage Playing, immoral, vain, and dangerous. A Sermon, by J Cobbin, 8vo.

THEOLOGY.

Critical Remarks on many important Passages of Scripture, together with Dissertations upon several Subjects, tending to illustrate the Phraseology and Doctrine of the New Testament. By the late Rev. Newcome Cappe; to which are prefixed, Memoirs of his Life, by the Editor, Catharine Cappe, Two Vols 8vo.

The Missionary Society reviewed and examined; shewing, that its constitution is without Scripture Institution; with some Hints on the absurd Manner of giving the Sacrament of the Lord's Supper, and Ordination of Itinerant Preachers. By an old Puritan.

The Calvinistic and Socinian Systems compared, with an Appendix in answer to Dr. Toulmin and Mr. Kentish. By A. Fuller. A new Edition, 8vo.

The Character and Properties of true Charity displayed. Translated from the French of Fenelon, Archbishop of Cambray, 12mo.

A Scenic Arrangement of Isaiah's Prophecy. By N. Scarlett, 4to.

Genie du Christianisme, ou Beautés de la Religion Chrétienne; par François Auguste Chateaubriand, 5 vols. 8vo

The Christian Remembrancer, in short Reflections upon the Faith, Life, and Conduct of a real Christian. Sixth Edition, with Additions, by the Author.

POLITICS.

A Letter addressed to the Honourable C. J. Fox, in consequence of a Publication, entitled, A Sketch of the Character of the Most Noble Francis Duke of Bedford.

Public Credit in Danger; or, Frauds on the Revenue, Private Wrongs and Public Ruin. By a Member of the Honourable Society of the Inner Temple.

MISCELLANIES.

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RELIGIOUS INTELLIGENCE.

By despatches received from the Cape of Good Hope, dated the 10th of March, it appears that the most satisfactory accounts had been received at Cape Town from the gentlemen who had been sent by government on a journey of discovery into the interior of that country. They speak in particularly high terms of the conduct of the Missionaries who have settled among the natives near the Orange River; these rude uncivilized people, it is added, are daily becoming converts to Christianity.

The bill brought into Parliament respecting the Residence of the Clergy, on which we offered a few observations in our Number for April, has been voluntarily withdrawn by Sir William Scott, on the ground that the lateness of the Session did not allow sufficient time for the full consideration of so momentous a question. That learned gentleman has promised to bring it forward again at an early period of the next Sessions. We trust it will then be considerably modified: but whatever expedient Parliament in its wisdom may think proper to adopt for remedying the crying evil of Non-residence; we are led to expect that it will be coupled with a plan for ensuring such a provision to the poorer Clergy, as will, in a great degree, remove the objection to the strict enforcement of Residence, which arises from the utter inadequacy of a large proportion of livings to the support of their incumbents. It is also said to be in contemplation to increase the number of places of public worship, in proportion to the increase of population in different districts; a measure which cannot fail to meet with general approbation. It is greatly to be wished, that while the attention of the Legislature is directed to the important object of remedying the inconveniences which have arisen in our Ecclesiastical System, means could be devised for affording to the poorer classes of the community greater facilities of attending Public Worship, than they at present generally enjoy. While every consideration of duty, humanity, and sound policy, seems to require that all the difficulties in the way of such an attendance should be removed; it is notorious, that in many parish churches the internal structure is so arranged, and the seats so laid out, as almost entirely to exclude the labouring part of the community. Might not this evil, confessedly a great one, and productive as it must be of incalculable injury to the morals of the people be rectified, by appropriating a certain portion of every place of worship in the Establishment (after the manner of the Free Church at Bath, and the Chapel opened by subscription in Seven Dials) for the indiscriminate reception of the poorer inhabitants? We recommend this suggestion to the mature consideration of our bishops.

On the 3d instant the anniversary meeting of the children educated by the different parishes in the city and suburbs, under the patronage of the Society for Promoting Christian Knowledge, took place at St. Paul's. The number assembled is stated to have been upwards of 6000, and the concourse of the spectators who came to witness this interesting exhibition was very great. A sermon was preached on the occasion by the Reverend Mr. Pridden; and the Vice Presidents and Members of the Society, in number above 300, afterwards dined together at the London Tavern. The laudable attention paid by this venerable body to the Christian instruction of the lower orders of the community, is not the least of their praise.

On the 8th instant a Sermon was preached before the Society for Missions to Africa and the East, by the Reverend Charles Simeon. A meeting was afterwards held of the Members of the Society, and a report of the Proceedings of the Committee during the last year, was read to them, and ordered to be printed. When it

appears we shall be able to give our readers an account of the progress made by this Institution.

The annual meeting of the London Missionary Society was held on the 12th, 13th, and 14th of May. The Sermons which were preached on those days, together with the Society's report, being announced for publication, we shall take occasion to notice them in some future Number.

VIEW OF PUBLIC AFFAIRS.

FRANCE.

VERY little that is important has passed in France during the last month. The pages of the official paper of the government have been daily filled with addresses to the First Consul, generally written in a strain of fulsome adulation, and completely favourable to his wishes on the question, *Shall Bonaparte be Consul for life?*

The plan for instituting a Legion of Honour seems to have been abandoned, on account of the opposition it met with from the Legislative Bodies.

The want of corn continues to be severely felt in every part of France. In Paris, where the unremitting exertions of government have been employed to keep down the price of grain, by means, as is supposed, of advances from the national treasury, bread is stated to have risen to the enormous price of about fourpence a pound, and in the distant provinces it is said to be still dearer.

The Legislative Body have shewn a perfect agreement with the Chief Consul on the subject of the Slave Trade. Its revival has been decreed with as little ceremony or previous discussion, as a turnpike bill meets with in our House of Commons. This, however, is no more than we expected. In the estimation of those who have borne a principle share in the French Revolution, the Slave Trade was likely to appear an amiable occupation. Its attractions were suited to tastes formed by the sight of revolutionary massacres, by the fusillades of La Vendee, and the noyades of the Loire. It was embraced, therefore, without hesitation, and we doubt not, if capital can be found, will be engaged in with eagerness. We blush to think that England should have given a sanction to their conducts.

SWITZERLAND.

We learn, from the French papers, that a New Constitution has been presented for the Helvetic Republic. As it has not yet been accepted, we shall not think it necessary to detail its plan. It is said that the Valais will form in future a free and independent Republic, under the protection and guaranty of France and Switzerland; but entirely distinct from the latter. It is not difficult to predict that in consequence of this arrangement, it will become in fact a province of France.

SPAIN.

It appears by accounts from Cadiz, that silver is flowing fast into that country from America; two frigates had arrived from Vera Cruz, with eight millions of specie on board, and cargoes of a still larger amount were expected. The price of silver, which has been unusually high, has fallen in consequence, and is likely to fall still lower.

GERMANY.

The Hungarian Diet was opened at Presburgh, on the 12th of May, when his Imperial Majesty made his entrance into that city in splendid procession.

Immediately after the opening of the Diet, his Majesty declared that no religious subject should be discussed, as such discussions only gave occasion to violent animosities; but that the different religious sects in the kingdom should be maintained in the undisturbed possession of all their rights.

The principal proposals submitted to the Diet, respected the levying of recruits, and the augmentation of the revenues of the crown.

The answer which the Hungarian Diet, has given to these proposals, states in substance as follows:

"The Diet is persuaded that, under the present circumstances, an augmentation of the Hungarian troops is not necessary; it however consents that all the National Regiments shall be completed to their full complement. It decrees an increase of public contributions in the proportion of two millions of florins: on the other hand, it demands the free exportation of all Hungarian productions, a better organization of the National Militia, and changes in the system which has hitherto prevailed respecting money."

A decree has been issued by the Emperor, at the request of the heads of the Hungarian colleges, which is said to have caused much discontent among the persons who are more immediately interested in it. It ordains that young people in all colleges, universities, and public schools, shall take the sacrament once a month; and that no student of any of the three faculties, viz. law, medicine, and divinity, shall frequent theatres, balls, coffee-houses, or taverns, not even in company with their own fathers.

If the theatres of Hungary exhibit such scenes of unexampled and shameless profligacy as those of Great Britain, we should conceive that a due regard to the morals and well-being of their children, required that parents

at least, if not the government, should strictly prohibit their sons and their daughters from approaching them. We are at a loss to imagine on what principle Christian parents can reconcile it with their sense of duty, to expose the modesty of their wives and daughters to such outrages, and the virtue of their sons to such temptations, as they must necessarily encounter in the lobby, and even in the boxes of a British play house.

An unusual degree of jealous vigilance, seems to be exercised at Vienna, over the books which are published or imported, as well as the lectures which are delivered in that city. A spy attends the course of each professor. None but strangers are permitted to be present at Mr. Gall's lectures on sculls. A lady who was seen with the works of Kant, was apprized by the Police, that the reading of that book would expose her to suspicions. Almost all the letters addressed to the learned, or written by them, are opened, and they are enjoined to print no work out of the Emperor's dominions. If this representation be an accurate one, it indicates a very morbid state of society indeed.

The Hanoverian minister at the Court of Berlin, has delivered to the Prussian minister another note on the subject of the impending secularizations and indemnities, wherein the Bishopries of Heldesheim and Osnaburgh, and the Abbey of Corvey, are again claimed as of right belonging to his Britannic Majesty. We have not heard what answer has been returned to this note, but it is reported that a body of Prussian troops was in motion, with a view to take possession of the places in question.

HOLLAND.

We have the pleasure to state, that the Dutch legislature have adopted the plan of the law, submitted to the consideration of that body on the 8th: by virtue of which, all British merchandizes are in future to be imported into Holland, on paying the same duties as before the war.

A considerable change is said to have taken place in Holland, not only with respect to political opinions, but to manners; both which have a much nearer affinity to the old than the new order of things. Old magistrates accustomed to rule, are raised to their former situations. Liveries and escutcheons are again exhibited to view. Seats of distinction are erected in the churches and playhouses. The ecclesiastics begin to resume their gown and band. The people are confined to their proper employments. The refractory are punished. Political animosities have at least outwardly ceased. Great Britain is spoken of with kindness; and amity is established with the House of Orange.

TURKEY.

The rumours of a projected partition of this distracted country gain ground, and vigorous preparations are even said to be making, in order to effect it. The Crescent of Mahomet, agreeably to the predictions of Holy Writ, has been for some time in its wane; and as the expectations of Christians, with respect to the downfall of the papal power, have already been in some measure verified, so we are justified in looking forward at no distant period, to a considerable diminution of the influence of the religion of Mosleim, as a preparatory step to the farther diffusion of the gospel of Christ.

Paswan Oglou's army is said to be still in great force at Widdin.

EAST INDIES.

On the 14th of November, 1801, the Governor General ratified a Treaty, concluded at Lucknow, between the East India Company and the Vizier of Oude, by which the Vizier has ceded to the Company, in perpetual sovereignty, a part of his territorial possessions, yielding an annual revenue of one crore and thirty-five lacks of rupees (£.1,350,000) in commutation of the subsidy hitherto payable to the Company by the Vizier.

By the late overland letters, it appears that the Poligars, in the district of Tinnevelly, have been at length compelled to make their submissions, and that all the disaffected chiefs are disposed to do the same.

The Company's ship, Cornwallis, which was going home as a Cartel, with about one hundred French prisoners on board, in company with the Braave frigate, and five other Indiamen, was run away with by the prisoners from Quilion Roads, on the 10th of January; and though chased for two days by the Braave, escaped, steering for the Mauritius.

MOROCCO.

It appears by accounts from the Mediterranean, that a rebellion lately broke out in the empire of Morocco, against the Emperor, and that the insurgents were headed by the Emperor's nephew, who has, however, been defeated with the loss of eight thousand killed, and two thousand four hundred taken prisoners, besides an immense number of wounded. The Emperor is said to speak in high terms of the assistance he received from an officer, who had the command of a squadron of horse, and who, it seems, belongs to the City of London Light Horse, having been deputed by some merchants of that city, to procure the release of two ships detained by the emperor. In consequence of his services, it is added, the Emperor has lent a favourable ear to his application.

SIERRA LEONE.

Despatches were received, on the 10th instant, from Sierra Leone, which state, that the Timmanys had, on the morning of the 11th of April, made a second and wholly unexpected attack on the town and fort. They were repulsed, after a very short conflict, and closely pursued to a considerable distance. On the part of the colony, only three men were killed, and a few slightly wounded. The Timmanys being in the habit of carrying their dead and wounded off the field, even during

the heat of action, it is not easy to ascertain their loss: thirty-one dead bodies were left behind them in their flight.

The enemies of the colony appear to have collected all their force on this occasion. The facility, however, with which they were defeated, and the heavy loss sustained by them, would afford a decisive proof of the superiority of the colony.

The following general orders were issued by Governor Dawes, the day after the action.

"*Fort Thornton*, 12 *April*, 1802.

"The Governor feels extremely happy in congratulating the officers, non-commissioned officers, and privates of the African corps, on the very complete defeat of the enemy, in their attack of yesterday, which, under Providence, he is sensible is owing, in a great measure, to their very brave and gallant exertions. His most cordial acknowledgments are due to Captain Lloyd and Ensign Kingsley: to the first for the very spirited manner in which he repeatedly charged, and drove back the enemy; and to the latter, for the very great and effectual annoyance he gave them from the block-house, in which he commanded. The Governor feels it a duty, which he will most gladly fulfil, to make known to his and their superiors in Europe, the high sense he entertains of the merits of these gentlemen in particular, and of the whole detachment in general."

The Maroons and Nova Scotia settlers, are also said to have acted with much steadiness and resolution, both in repelling and pursuing the enemy. Not one of the servants of the Company was either killed or wounded.

AMERICA.

The federal interest is said to be again gaining ground in America.

In Massachusetts the Governor, Lieutenant Governor, and a majority of Senators on the federal side, have been chosen by a great majority.

The American Congress have agreed to the admission of the North Western Territory, as a State, into the Union.

WEST INDIES.

ST. DOMINGO.

Public interest has been much excited by the accounts received from this island during the last month. These were in several respects so very contradictory, that it was for some time difficult to form a precise opinion respecting them. Subsequent accounts have tended to remove the uncertainty, which would now seem to have arisen from the customary policy of French commanders, anxious, under adverse circumstances, to veil from the national eye, the real situation of affairs. The official letters of Leclerc, written previously to the beginning of April, though they attempt carefully to conceal or to palliate his disasters, sufficiently prove the desperate nature of the undertaking in which he was engaged. For notwithstanding his boast of having uniformly defeated the negroes, and nearly subjugated the colony; we find Toussaint, about the end of March, effecting a junction with Christophe, and presenting himself with a considerable force before the town of the Cape, which was only saved from capture and pillage by a powerful reinforcement from the ships of war. In a few days from this time, the Commander in Chief appears, by his own account, to have intermitted hostilities, placing his army in cantonments, and to have begun a negotiation with Toussaint. Letters from Jamaica and America concur in representing him to have been driven to this measure by an imperious necessity: his troops having experienced several defeats; and their numbers having been so much thinned and their strength so enfeebled by disease, as to leave no hope of maintaining his positions even on the sea coast, without large succours.

Such having been the relative situation of the conflicting parties, it caused no small degree of surprise, to have it announced in a telegraphic despatch, that Toussaint and all his troops had surrendered. When, however, the official advices of General Leclerc were published; though they were manifestly intended to produce a different impression; it became probable, from the complexion of them, that there had been no surrender on the part of Toussaint, but that he had negotiated a treaty on equal terms. This probability was strengthened by intimations to that effect from Jamaica and America, and still farther confirmed by a letter of General Leclerc to General Toussaint, published in the Moniteur *

**General Leclerc to General Toussaint.*

"HEAD-QUARTERS, CAPE, MAY 3.

"I see with pleasure, Citizen General, that you take the course of submitting to the arms of the Republic. Those who have tried to mislead you respecting the real intentions of the French government, are very criminal. We must not now think of pursuing the authors of past evils. My only business must be to endeavour to restore the Colony as speedily as possible to its ancient splendour.

"You, the generals and troops under your command, as well as the inhabitants of the colony who are with you, have no reason to be afraid that I shall molest any one for past conduct. I throw a veil of oblivion over every thing that has passed at St. Domingo before my arrival. In this I imitate the example of the Chief Consul in France, after the 18th Brumaire. All those who are here have a new career to enter upon, and in future I shall have no distinction but between good and bad citizens.

"You, general, and your troops, will be employed and treated like the rest of my army.

"With regard to yourself, you desire repose, and you deserve it. After a man has sustained for several years the burden of the government of St. Domingo, I apprehend he needs

An American, who states himself to have been at the Cape during the first part of the negotiation, observes, that Christophe, who conducted it, was treated with great respect by the French commander; that he would not come within the French lines until an officer of equal rank was sent over as an hostage; and that then he entered with every military pomp and parade.

Nothing has yet transpired respecting the terms of the agreement made with Toussaint; but there can be little doubt that the maintenance of Negro Freedom is one of the stipulations That the negroes may return to labour is by no means impossible: they did so during the reign of Toussaint. But that under all the circumstances of the case, they should again be depressed to their former miserable state of bondage, and again be brought to ply the hoe under the impelling influence of the cart whip, exceeds the bounds of credibility. It is no small disadvantage in the present instance, that in endeavouring to acquire an accurate knowledge of facts, we are obliged to receive the account of only one party, who is also interested in disguising the truth, and who possesses the means of doing so.

Few things could more fully display the unfairness of the French statements, or prove how much their public communications are fabricated to serve a particular purpose, than the sudden change which, in consequence of the treaty, has taken place in the views given of the character of Toussaint in the official journals. "The barbarities and cruelties of Toussaint are unexampled. The letters, &c. which we have transmitted, characterize a mind as atrocious as it is hypocritical."* "I can find no terms to express the ferocity of Toussaint: he has massacred more than 10,000 inhabitants, &c." These are some of the expressions used by Leclerc while Tous-

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repose. I leave you at liberty to retire to which ever of your habitations you please. I rely so much on the attachment you bear to the Colony of St. Domingo, as to believe that you will employ the moments of leisure you may have in your retreat, in communicating to me your views respecting the means to be taken to make agriculture and commerce again flourish.

"As soon as a list and statement of the situation of the troops under General Dessalines are transmitted to me, I will communicate to you my intentions as to the position they are to take.

"Annexed to this letter, you will find the Arrete which I have issued, to repeal the provisions of that of the 28th Pluvoise, which regarded you.

(Signed) "LECLERC."

ARRETE.

"The General in Chief decrees, that the dispositions of the first article of the Arrete of the 28th Pluvoise, which put General Toussaint out of the protection of the law, are repealed—in consequence of which he requires all the civil and military authorities to consider that article as abrogated.

"To be printed and published.

"*Head-Quarters at the Cape, May* 1. (Signed) "LECLERC."

*As a specimen of French misrepresentation, we subjoin the only one of these letters which has yet been laid before the public. It will not be regarded, we apprehend, even by an English reader, as exhibiting particular marks either of atrocity or hypocrisy.

"*Toussaint Louverture, General of St. Domingo, to Citizen Domage, General of Brigade, Commander in Chief of the District of Jeremie.*

"MY DEAR GENERAL, "HEAD QUARTERS, ST. MARK, FEB. 9, 1802.

"I send to you my Aid-de-Camp, Chaney, who is the bearer of the present despatch, and will communicate to you my sentiments.

"As the place of Jeremie is rendered very strong by its natural advantages, you will maintain yourself in it, and defend it with the courage which I know you possess. Distrust the Whites—they will betray you if they can. Their desire evidently manifested is the restoration of slavery.

"I therefore give you a *carte blanche* for your conduct; all which you shall do will be well done. Raise the cultivators in mass, and convince them fully of this truth—that they must place no confidence in those artful agents who may have recently received the proclamations of the white men of France, and would circulate them clandestinely, in order to seduce the friends of liberty.

"I have ordered the General of Brigade, Laplume, to burn the town of Cayes, the other towns and all the plains, should they be unable to resist the enemy's force; and thus all the troops of the different garrisons, and all the cultivators, will be enabled to reinforce you at Jeremie. You will entertain a perfect good understanding with General Laplume, in order to execute with ease what may be necessary. You will employ in the planting of provisions, all the women occupied in cultivation.

"Endeavour, as much as possible, to acquaint me with your situation.

"I rely entirely upon you, and leave you completely at liberty to perform every thing which may be requisite to free us from the horrid yoke with which we are threatened.

"I wish you good health.

(Signed) "TOUSSAINT LOUVERTURE."

saint was yet in arms against him. But what is his language since hostilities have ceased? "With regard to yourself you desire repose, and you deserve it." "I rely so much on the attachment you bear to the colony, as to believe that you will employ the moments of leisure you may have in your retreat, in communicating to me your views respecting the means to be taken to make agriculture and commerce again flourish." It further appears, that 2000 inhabitants of the Cape, who were said to have been massacred, had returned thither;* and that Toussaint had anxiously spared every part of the Colony which he was not compelled, from a regard to his own safety, to destroy. The official paper of the Republic likewise inserts part of a letter, which states as follows: "I yesterday saw Toussaint at the house of General Leclerc, and I saw a *man*. All that he said was well considered; he has good sense, genius, and a great habit of command. This man is very superior to all others of colour whom I have seen. They have formed a very wrong idea of him in Europe."†

Rigaud, who formerly commanded in St. Domingo, but was obliged to yield to the superior prowess of Touissaint, and who joined Leclerc on his arrival; was soon after seized, on pretence of treasonable practices, and sent to Old France. A letter of his has been published in justification of this harsh measure, but Leclerc is rather unfortunate in his proofs; for this letter proves the disaffection of Rigaud, in much the same way in which the letter already quoted shews the atrocity and hypocrisy of Toussaint.

Leclerc, in his despatches, complains heavily of the conduct of the Americans in furnishing Toussaint with arms and ammunition, and in inciting him to hostilities.

They in their turn complain no less loudly of the measures of the French Commander, who seems, indeed, to have treated them with very great indignity, and, according to their own representations, "with every species of rigour and injustice which French ingenuity could devise."

General Leclerc has published an arrete, which, though he affirms it to be "perfectly adapted to existing circumstances," will appear, to all who are acquainted with the wants of a colony situated as St Domingo now is, and with the difficulty of creating trade where it has been once extinguished, to be singularly impolitic. It imposes a duty of 20 per cent. on goods imported in foreign vessels, and a duty of 10 per cent. on goods exported in French vessels.

DOMINICA.

On the 10th of April a mutiny broke out in the 8th West India Regiment, quartered in this island. Three of the officers were put to death, it is said, with circumstances of great cruelty, by the mutineers; who took possession of the Fort at Prince Rupert's. The colony was immediately put under martial law, and the different corps of militia and regulars in the island, together with a body of marines from the ships having been collected, they proceeded, with Governor Johnstone at their head, to the attack of the post occupied by the Blacks, who, on their approach, offered to surrender. This offer being agreed to, Governor Johnstone entered the Fort with about 500 men; when he found the mutineers drawn up on their usual place of parade. They received him with presented arms. The Governor drew up his troops in two lines opposite to them, and directed them to ground their arms. They were then ordered to advance three paces in front; at which moment a serjeant called out, "No, General—no." The Governor then replied, if they did not instantly obey, he would order the troops to fire upon them. On which the whole seized their arms, and a general fire commenced, by which many of the mutineers fell, and the remainder dispersed themselves in different directions.

Many of the surviving fugitives were seen scrambling up the sides of the steep ridges which overhang the bay, and throwing themselves headlong over the precipice into the sea. In the course of half an hour the whole were completely reduced, and, it is added, "these daring banditti may now be said (except about 130, who are prisoners on board the ships of war) to be almost wholly exterminated."

The causes which produced this horrid transaction, for what reason we know not, have not been divulged; but we trust they will be made the subject of a careful and impartial investigation. The commonly received report is, that the soldiers had been forced to work on the Governor's estate; and were thence led to fear that an intention was entertained of reducing them to their former state of slavery. We by no means pretend to vouch for the truth of this report.

GREAT BRITAIN.

A late author has observed, that there are men who hardly scruple to avow the opinion, that in public deliberations the prohibitions of the moral law ought often to be disregarded when opposed to national advantage. "Of course it is vain to reason with such men in public life upon principles of mere moral obligation, whether Christian or Pagan. They will neither reprobate with St. Paul the doing evil that good may come;

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* Notwithstanding the horrid stories which have been related of him, no well attested instance of a massacre on the part of Toussaint has been produced.

† But from whom, it may be asked, was this idea derived, but from the French Commanders.

nor hold with a heathen statesman, *in eadem re utilitas et turpitudo esse non potest—hoc ipsum utile putare quod turpe sit, calamitosum est.*" But unfortunately," he adds, "with some who thus soar above vulgar prejudice, the understanding does not long profit by its enfranchisement from ordinary restraints. Having attained, what the world perhaps is too ready to allow them, the praise of political wisdom, they too highly prize the peculiar source of this estimation; and that their exemption from the weaknesses of the heart in public conduct may not be overlooked, you will be sure, upon any question in which good natured feelings have an interest on one side, to find their voices on the other. Hence these sages gradually acquire an obliquity of vision upon every public object in which moral considerations are involved; and their minds are as far warped from the straight line of sound practical judgment to the left hand, as the most imprudent follower of abstract moral rectitude was ever bent to the right. When a measure is shewn to them to be wicked, it is more than half proved to be wise. Nay, their artificial taste, like other unnatural propensities, often acquires greater strength, and more powerful domination over reason and prudence, than the natural one it has supplanted could ever have attained. If philanthropy has its enthusiasts, political immorality has its devotees, not so ardent indeed, but more than equally blind and irrational. There are fanatics in the school of Machiavel as well as in that of Rousseau."

Without adverting particularly to the case of the Slave Trade, which has continued for so long a time to furnish an affecting practical illustration of the justness of these bold and spirited remarks, and which now sees another Session and another Parliament brought to a close without the advance of a single step towards its extinction or diminution; may we not apply them with propriety to what took place on a late occasion, when British Senators were heard strenuously exerting their great and splendid talents in defence of BULL-BAITING; and when a British House of Commons was so fascinated with their sophisms, as to sanction the existence of that disgraceful practice.

We are far from intending to give an undue weight to this comparatively trivial question, we deem it chiefly important, as it marks the spirit of the times, and in this view we notice it at present. We may probably advert in a future number to the very extraordinary arguments advanced by the advocates of Bullbaiting in its vindication.

In noticing the observance of the solemn Thanksgiving-day, which his Majesty was graciously pleased to set apart, in order to afford an opportunity of expressing the national gratitude for our late signal mercies, our attention is almost involuntarily drawn to those festivities which both preceded and followed it. We are far from being foes to social enjoyment and innocent recreation: on the present occasion, we should have been afraid to damp the national joy by remarks, which might have appeared cynical, on the partial excesses to which the expression of that joy might have given birth. But when we see almost the whole of what is called the fashionable world, plunging into a course of excess and dissipation altogether unexampled in this country; emulating the vicious extravagance and licentious folly of French manners: when we see the sacred rites of a Thanksgiving-day, broken in upon by the profane and riotous orgies of a masquerade; men still flushed with wine, and women jaded with the midnight dance, hurrying from the scene of their debauch to attend our King and Queen to the House of God: when we see those of both sexes, who ought to exhibit to their inferiors an example of righteousness, sobriety, and godliness, dissipating on the boards of a theatre the remains of virtue, at least of modesty, which may be left to them; we cannot, we dare not be silent. Is the careless—may we not add, the vicious profusion of God's gifts, the appropriate acknowledgment for the lavish abundance with which our scarcity has been followed?—Is our gratitude for deliverance from dangers the most awful and imminent, by reiterated signal interpositions of Divine Providence, to be evinced by returning with increased

eagerness to those profligate pursuits, which had in part at least provoked the menaced judgment? May we not, in in that case say, in the words of a true poet,

> Earth shakes beneath them, and Heaven roars above,
> But nothing scares them from the course they love;
> To the lascivious pipe and wanton song,
> That charm down fear, they frolic it along,
> With mad rapidity, and unconcern,
> Down to the gulph from which is no return.
>
> COWPER.

Having touched upon this point, we could not say less than we have done consistently with our sense of duty. It is a subject which we think well worthy the notice of some able pen.

From the disposition of the different European powers, it is probable that our trade will speedily resume its wonted channels. The commercial arrangements between this country and France, are said to be in a forward state; and it is expected they will be disposed of to the mutual satisfaction of the two countries.

Citizen Coquebert Montbret has been named for that purpose Commissary General of Commercial Affairs at London, and is now in this country, prosecuting the object of his mission.

The King has been pleased to appoint the Right Hon. Lord Whitworth, K. B. to be his Majesty's Ambassador Extraordinary and Plenipotentianary to the French Republic, and James Talbot, Esq. to be his Majesty's Secretary to that embassy.

In the French papers, the appointment of M. Andreossi, Ambassador to the Court of Great-Britain, and of M. Otto, Minister Plenipotentiary to the United States of America, are officially announced

Lieutenant-General Grenfield is appointed Commander in Chief of the forces in the Charibbee Islands and Trinidad.

Dr. Huntingford has been elected Bishop of Gloucester in the room of Dr. Beaden, removed to the see of Bath and Wells.

The Rev. William Busby is appointed a Prebendary of Canterbury.

Captain C. W. Byne, and Lieutenant G. B. Bellasise, have been found guilty, at the quarter-sessions at Bombay, of the murder of Mr. A. Forbes Mitchel, by killing him in a duel: in consequence of the jury having recommended them to mercy, the Court sentenced them to be transported to Botany-Bay, the former for seven and the latter for fourteen years.

We sincerely hope that this may operate as a check to the unchristian practice of duelling. If juries were to do their duty on all similar occasions, we might fairly expect some alleviation of this enormous evil.

PROCEEDINGS IN PARLIAMENT.

(*Continued from p.* 342.)

HOUSE OF COMMONS.

April 6.

Sir Robert Peele moved for leave to bring in a Bill for the better Preservation of the Health and Morals of Apprentices, and others employed in the Cotten Mills and Cotton Manufactories. On the suggestion of Mr Wilberforce the motion was amended by the words "Cotton and other Mills, and Cotton and other Manufactories."—Leave was given to bring in the Bill.

The Chancellor of the Exchequer then moved the Thanks of the House to be given to the Officers of the Navy, Army, and Marines, for their Meritorious services during the war. It was seconded by Lord Hawkesbury, who, in a speech of some length, descanted upon the energy shown by this country during the war, and the honor acquired by it from the peace. The Volunteer Corps, the Irish Militia, Yeomanry Cavalry, and other corps, were included in the Motion of Thanks, which was unanimously agreed to.

Similar motions were made in the House of Peers, and agreed to.

April 7.

The House went into a Committee on the statute of Henry VIII. concerning the Non-residence of the Clergy. Sir William Scott, in a very able speech, took a review of the origin and effects of that statute, and concluded by moving for leave to bring in a Bill to amend and render the said Act more effectual.—The Motion was agreed to.*

April 8.

Mr. Tierney having asked for an elucidation respecting the new plan relative to the Sinking Fund,

The Chancellor of the Exchequer said, that the object of his plan was to consolidate the Sinking Fund and the Public Debts. At a given period, perhaps 1808, when it was supposed £4,000,000 would remain in the hands of the commissioners for liquidating the national debt, he wished that the interest of these £4,000,000 should be continually added, and the whole to be applied to liquidate the debt, instead of being diverted to the extinction of taxes. The £500,000, which was expected in 1808 to revert from the Short Annuities, he meant to leave at the discretion of parliament, to be applied, if they thought proper, to the extinction of taxes. The calculation proved, that in less than forty-five years the whole National Debt will be extinguished, a fact which must be extremely gratifying to every well-wisher of this country, and which could not fail to give the world as high an

* See Christian Observer for April, p. 267.

opinion of our pecuniary resources as they must already entertain of our military prowess and public spirit.

HOUSE OF LORDS.

April 8.

Lord Grenville stated, that in almost all the treaties of peace with which he was acquainted, the practice had been to renew all the former treaties which had been abrogated by the war. That the effects of this omission must be extensive and important no man could doubt. It was beyond all doubt, that, by not renewing any former treaties with Spain, we had abandoned the right of cutting wood in the Bay of Honduras. He had no doubt that, when the Treaty was laid before the House, it would be accompanied by such documents as were necessary. There was one paper, however, which he would mention to the House, and which he would now move for, *videlicet*; an account of the Wood imported from the Bay of Honduras into this Kingdom, or any of its Colonies, from 1787 to 1801. Lord Pelham objecting to the Motion, it was not pressed by Lord Grenville.

HOUSE OF COMMONS.

April 9.

The House resolved itself into a committee on the House and Window Duty, and some conversation passed on the principle of the duty. It was opposed by Mr. Sheridan, Mr. Robson, and Mr. Jones, as particularly oppressive upon certain classes of people. Mr. Vansittart and the Chancellor of the Exchequer defended the tax. The bill passed through the committee.

The Chancellor of the Exchequer then moved for leave to bring in a bill, for continuing for a limited time the restriction of payment in specie upon the Bank. The measure was supported by Sir Robert Peele, General Cascoyne, Dr. Laurence, and Mr. Manning. It was objected to by Mr. Jones and Mr. Tierney. The reasons for the measure were ably stated by the Chancellor of the Exchequer. Under the present circumstances of the country it would not be politic to take off the restrictions upon the Bank. The course of exchange was against this country; exportation was at a stand; and a trade was now carried on in guineas, to send abroad. It would therefore be prudent to wait till the effects of the peace were seen, and till we had discovered the commercial relations of different countries with each other. No great opposition was made to the measure, and leave was given to bring in the bill.

The House then went into a committee on the Irish supplies. Several items of supply were moved by Mr. Cory, and agreed to.

April 12.

Sir Francis Burdett brought forward his motion for an inquiry into the conduct of the late administration. It contained a long and bitter invective against the late administration, and their measures. The honourable baronet dwelt upon the sufferings of those who had been taken up for treason in England, and on the tyranny practised in Ireland. Every right, he said, had been invaded, every protecting law trod under foot, by the late ministers. Former parliaments had been deluded into a sacrifice of the constitution; and it was to obtain this sacrifice that the war was undertaken. After going in this manner through almost every act of the late ministry, and declaring that the twelve Cæsars never exceeded the cruelty of the late Chancellor of the Exchequer, and that Robespierre was an angel of mercy compared with him, the hon. baronet concluded by moving for a committee of the whole House, to inquire into the conduct of the late administration.

He was answered by Lord Temple and Mr. Archdale, who fully vindicated the measures of the late administration.

Lord Belgrave spoke on the same side, and concluded his speech by moving the thanks of the House to the late administration, for their conduct during the late war.

This amendment gave rise to a short conversation. On the suggestion of the Speaker and Mr. Pitt, Lord Belgrave withdrew his motion After some debate the original question was put and negatived, there being 39 for, to 246 against it.

April 13.

The Secretary at War asked for leave to bring in a Bill to amend and consolidate the Militia Laws, and to augment the Militia. In a long and able speech he stated to the House the reasons for the present motion. The peace, he said, ought to be preserved by a proper mixture of firmness and conciliation. For this purpose it would be necessary to put the navy in a good state, and also the military establishment, but this could not be entered upon till the organization of the militia was settled. There were twelve acts relating to the militia: these he proposed to consolidate. With respect to the augmentation of the militia, he thought it adviseable that the country should be able to put 100,000 militia under arms, at the commencement of a war, and that we should be able at once to lay our hands on 70,000. He would therefore propose 60,000 for England, and 10,000 or 12,000 for Scotland. In order to this it was proposed to add a third to the number furnished by each country, and to raise 40,000 men for a limited time, according to the old proportion. The right hon. gentleman then entered at length into the various parts of the proposed reform, and in conclusion moved for leave to bring in such a bill as has been already described.

After some observations from Mr. Sheridan, who called the attention of the House to the present scanty half-pay of Lieutenants in the Navy, and from Mr. Foster and Mr. Wickham relative to the Irish militia, leave was given to bring in the bill.

The House then went into a Committee upon the Beer and Malt Duty Bill.

The bill was opposed by Sir C. Bunbury, Mr. Whitbread, Mr. Sheridan, and Mr. Jones, who contended, that the tax would fall most oppressively upon the labouring poor; that it would injure private as well as public brewers; that it would make the beer of a lower quality; and that the poor would be driven to the use of spirits, a consequence to be deprecated, since the health and the morals of the community would be irreparably injured by such a practice. In some of the counties of England there was no public brewers, even the poorest of the people brewed their own beer. The present tax would drive them from that practice, and induce them to frequent the ale house to the destruction of their morals and domestic comforts.

The Chancellor of the Exchequer, in a long and able speech, defended the tax from the attacks made upon it. Entering into a statement of the prices of malt and hops at different periods, he contended that a fair profit might be made by the brewer notwithstanding the present duty. That the tax would bear upon the lower classes he admitted, but it would not bear exclusively upon them

After some further conversation the question was put, and carried by 83 votes against 12.

April 14.

The Import and Export Duty Bill, after some debate, was ordered to be committed on Friday se'nnight.

The order of the day having been read for receiving the report of the Committee on the Malt and Beer Duty Bill, the Chancellor of the Exchequer stated, that in consideration of the hardship country brewers were supposed to labour under, he should move, for an allowance of 2*d.* per barrel additional drawback till the first of August next, and declared, that on the subject of the tax being resumed next year, their interests should be minutely considered.

After having gone through some business of no great importance, the House adjourned till Wednesday the 21st.

HOUSE OF LORDS.

April 29.

Lord Pelham laid before the House copies of the Definitive Treaty of Peace between his Britannic Majesty and the French Republic, his Catholic Majesty, and the Batavian Republic. They were ordered to lie on the table.

Lord Grenville rose, and declared, that as no notice had been given of any motion on the subject, he felt it his duty to move, that the treaty should be taken into consideration on Tuesday next, and that their lordships should be summoned for that day.

OBITUARY.

LATELY at Frome, (where she passed the last 60 years of her life,) Mrs. Anne Whitehead, whose age was supposed to be nearly 100. This lady was a grand-daughter of —— Whitehead, Esq of Wilts, a gentleman of considerable property, who built the first house at Isleworth, in Middlesex.

Lately, aged 73, Mr. THOMAS CHAPMAN, of Leicester. He was lineally descended from the late Sir Isaac Newton's own sister, she being his grandmother.

May 20, in Edward-street, Portman-square, in the 78th year of her age, Mrs. MARY NOEL, sister of the late, and aunt of the present Viscount Wentworth.

At Canterbury, in an advanced age, Mrs. FIELDING, widow of the late Henry Fielding, Esq. well known by his writings in the former part of the last century.

At Amsterdam, aged 106, Mr. JACOB HARMSEN. In the middle part of his life time he made two voyages to the Indies; for more than forty years he worked on the city mud-boat; and four years before his death, he was strong enough to carry water through the streets.

Lately, at Rosemburg, in Silesia, aged 115, a widow woman, named MARIANNE STANZY. In 1711, she married a farmer, who died in 1776; from this union, which lasted sixty-five years, she had three sons and five daughters, who brought sixty-eight grand children, fifty-three great grand children, and two children of the fourth generation. She retained her hearing and sight to the last, was never ill in the course of her life, and expired like a flame which has no more aliment to support it.

May 25, died at Northenden in Cheshire, aged 85, the Rev. THOMAS PORTER, upwards of fifty years curate of that parish. He was father to the Bishop of Clogher, and to the Rev. Henry Porter, M. A. late Fellow and Tutor of Trinity College, Cambridge.

May 26, in Quebeck-street, aged 89, Mrs. EWER, widow of Anthony Ewer, Esq. late of Bassey-Hall, Hertfordshire.

May 29, at Streatham, in Surrey, JOHN WHITELOCK, Esq. in his 83d year.

May 29, at Mellor in Derbyshire, in the 53d year of her age, Mrs. Mary Olerenshaw, wife of the Rev. Matthew Olerenshaw, Minister of that place. Through much trying affliction for a long course of years, she was supported by the consolations of religion, and a hope full of immortality. Her whole dependence for salvation was on the atonement and righteousness of Jesus Christ, and her humility and patience were truly exemplary. She was born in the parish of Northenden, and was the first child that was baptized by Mr. Porter, after he came to be curate there.

May —, Dr. BAGOT, Bishop of St. Asaph. He was little known in the world, from the weakly state of his health, which did not admit of his mixing much in it; but he was a

man of great learning, an accomplished scholar, of gentle and amiable manners, and of great seriousness of mind. He is succeeded by the Bishop of Rochester.

June 7, at Rushton-Hall, Northamptonshire, the Right Honourable CHARLES COCKAYNE, Lord Viscount and Baron Cullen, in the 92d year of his age.

At West Bromwich, aged 129, MR. JOHN SHELDON. He had nine children, fifty-one grand children, ninety-five great grand children, and five children of the fourth generation. He retained his faculties to the very last.

June 11, at Shepton-Mallet, PAUL HIPPESLEY, Esq. The preceding night, at eleven o'clock, he retired to bed, apparently in good health and spirits, and at three the next morning was a corpse!

At his estate in Cumberland, the Earl of LONSDALE, after eight days severe illness, with a bowel complaint, with which he had been long afflicted. To the last hour of his life, he is said to have been busy in election controversies.

In Town, Mr. ROUS, the Barrister. He was seized, three days before his death, with an apoplectic stroke, in the Court of Exchequer, as he was beginning to address the jury, and he never recovered from the attack.

June 16, at a very advanced age, esteemed and regretted by all who had the honour of his acquaintance, the EARL of LEVEN and MELVILLE. He adorned his exalted rank by an amiable condescension, and affability of manner, and still more by his enlarged benevolence and genuine piety. He is succeeded in his honours and estate by his eldest son, Lord Balgenie.

At his lodgings in Jesus College, aged 96, after a lingering illness of above nine years, the Rev. JOSEPH HOARE, D.D. Principal of that Society, Prebendary of Westminster, and Rector of Turweston, Northamptonshire.

In the 85th year of his age, the Rev G TRANACKER, Bishop of the Protestant Church of the United Brethren, and many years Pastor of the Congregation at Fulneck, near Leeds.

In Argyle-street, aged 75, Dr. DONALD MONRO.

NOTES TO CORRESPONDENTS.

WE are bound to acknowledge the candid suggestions of a correspondent, who assumes the quaint appellation of A CHURCH OF ENGLAND METHODIST.

The Poems of Y. Z.; H. N.; OXONIENSIS; and A CONSTANT READER, are under consideration.

We shall thankfully admit the communications of C. J. H.

The paper of S. we fear, will not exactly suit our work.

A. Z. on the Holy Spirit; A COUNTRY CLERGYMAN; QUINDECIM; PISCATOR; DUNELMENSIS; O. PHILOTHEUS; and A. B. have come to hand.

We are obliged to T. C. for his second letter, which has just reached us.